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800 Christ as a child, sculpture by Michaelangelo
Head of Christ by Rembrandt
803, 815 Virginia Sargent
811 Phyllis Luch
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860 Ted Nagata
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Youth Section page 14 Virginia Sargent
All other art and photos Ralph Reynolds Studio

Photos:

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799 Spiral Nebulae
858 Harold M. Lambert
870 Sybil Shelton from Monkmeyer
Youth Section pages 10-11: Upper Left Rolly Ford. All others Ralph Clark

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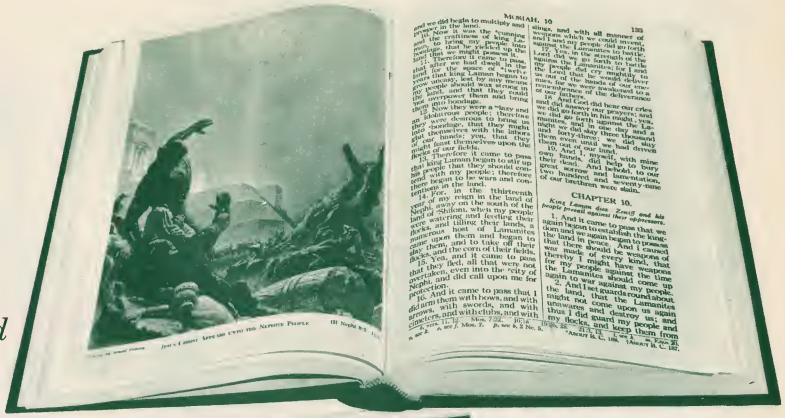
THE COVER

A detail from a painting by Danish artist Carl Heinrich Bloch, Christ cleansing the temple, is featured on the cover. A collection of sixteen of these beautiful paintings in full color are found between pages 820 and 837.

Cover and insert were lithographed by Deseret News Press.

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by Carla G. Gallemore

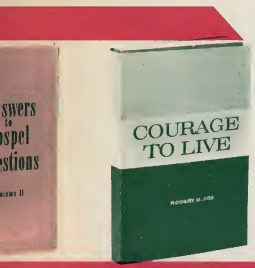
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New Appointments

At the Saturday afternoon session of the 132nd semiannual general conference of the Church, October 4, 1962, four new appointments were made to the General Authorities and the general officers of the Church, and they were sustained by the hands and the hearts of the membership who were assembled in the historic Salt Lake Tabernacle.

Elder Nathan Eldon Tanner was sustained as a member of the Council of the Twelve, Elder Bernard P. Brockbank as an Assistant to the Twelve, Elder G. Carlos Smith, Jr., as general superintendent of the Young Men's Mutual Improvement Association, and Elder Isaac M. Stewart as president of the Salt Lake Tabernacle Choir.



Elder Nathan Eldon Tanner, the Church's newest apostle, was formerly an assistant to the Council of the Twelve.



Salt Lake City native Bernard P. Brockbank was called to fill the vacancy left by Elder Tanner as an Assistant to the Twelve.



Currently serving as a mission president, Brother G. Carlos Smith was sustained as new YMMIA superintendent.



California businessman Isaac M. Stewart named as new president of Salt Lake Tabernacle Choir at October conference.

Elder Tanner was called as an Assistant to the Council of the Twelve two years ago at the October 1960 conference. He now fills a vacancy in the Council occasioned by the death last April 24th of Elder George Q. Morris.

For a year and a half Elder Tanner has been serving as president of the West European Mission, an administrative mission, with headquarters near London, England.

Elder Bernard Park Brockbank, sustained as an Assistant to the Council of the Twelve, comes to this position as president of the Scottish Mission of the Church. He has seen the phenomenal recent growth of the Church in Great Britain where he has been president, successively, of the North British Mission, the Scotch-Irish Mission, and the Scottish Mission, in a matter of several years.

Elder G. Carlos Smith, Jr., the third appointment at this general conference, is also currently serving as a mission president. He is presiding in the Central States Mission but is now sustained as general superintendent of the Young Men's Mutual Improvement Association, succeeding Elder Joseph T. Bentley, who was released to carry on his assignment as comptroller at Brigham Young University. Elder Bentley has carried the dual assignment, the MIA and BYU, since being sustained as general superintendent in April 1958.

Superintendent Smith has chosen for his assistants Elders Marvin J. Ashton and Carl W. Buehner, who served in those positions with Elder Bentley. There will be no changes in the general board at present.

Elder Isaac M. Stewart, sustained as president of the Salt Lake Tabernacle Choir, succeeds the late Elder Lester F. Hewlett.

Elder Stewart has been active in church affairs in Washington and on the Pacific Coast.

Additional biographical material and pictures of these newly sustained brethren are scheduled for an early issue of The Improvement Era.

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The Church Moves On

AUGUST 1962

23 The First Presidency issued a statement urging "every member of the Church who is qualified to vote to exercise his God-given franchise" at the coming elections, but that "the Church has no candidate or candidates for political office; we do not undertake to tell people how to vote. . . ." The statement further read: "All citizens, men and women, [should] vote according to their honest convictions."

24 The four divisions of the annual all-Church softball tournament, played at George Q. Morris field, Salt Lake City, finished: *Senior Slow Ball:* Roosevelt Third Ward, Centerville Third Ward, Pleasant Green Ward, Lindon Second Ward (fourth place—consolation). The sportsmanship trophy was given to Stratford Ward. Shirl Robbins of the Roosevelt team was named the outstanding player while Albert (Sonny) Sudbury of Pleasant Green was the most valuable player. *Senior Fast Ball:* Pocatello Twenty-third Ward, Inglewood Ward, Studio City Ward, Monument Park West Fifth Ward (fourth place—consolation). Studio City received the sportsmanship award. Clint Nelson of Pocatello was the outstanding player; Leonard Haynes of Inglewood the most valuable player. *Junior Slow Ball:* Centerfield Ward, Hurricane North Ward, Nyssa Ward, McKinley Ward (fourth place—consolation). The sportsmanship trophy went to Nyssa, Reed Roberts of Centerfield was the outstanding player and Mike Mitchell of McKinley the most valuable player. *Junior Fast Ball:* Chandler Second Ward, Lehi Third Ward, Pasadena Ward, and Polynesian Ward (fourth place—consolation). Centerville Third received the sportsmanship trophy. Mike Eyring of Chandler was the outstanding player and Glen Hadfield of Lehi the most valuable player.

25 The approval by the First Presidency of plans to enlarge the present Southwest Indian Mission, extending it northward to embrace some seventy-five thousand Indians in eleven new tribes on twenty-three reservations in Wyoming, Minnesota, North and South Dakota, and Nebraska, was announced. Missionary work among some of these Indians has been taking place under the direction of the North Central States and West Central States Mission. With the transfer of the areas to the Southwest Indian Mission it is expected that the mission's name is to be changed to the Indian Mission.

26 Glasgow Stake, the first in Scotland, the 356th now functioning in the Church, was organized by President David O. McKay. Assisting him were Elder Nathan Eldon Tanner, Assistant to the Council of the Twelve, and Elder Marion D. Hanks of the First Council of the Seventy. Elder Archibald R. Richardson was sustained as stake president with Elders David M. Porch and William Proctor as his counselors. Glasgow Stake embraces eight wards and one branch. Elders Samuel Mulliner and Alexander Wright, the first LDS missionaries to Scotland, arrived in Glasgow,

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December 20, 1839. President David O. McKay served there as a missionary some sixty-five years ago.

Elder Blaine W. Hancey sustained as first counselor to President Reed M. Broadbent of Cache (Utah) Stake, succeeding Elder Vaughn E. Hansen. Elder William A. Sorenson sustained as second counselor, succeeding Elder Hancey.

SEPTEMBER 1962

5 Elder Lester F. Hewlett, president of the Salt Lake Tabernacle Choir since February 1938, died this evening of a heart ailment. The sixty-six-year old Salt Lake City businessman had been in poor health for several months.

8 Much loved by members of the Church the world over, President David O. McKay marked the eighty-ninth anniversary of his birth today.

The appointment of Mrs. Emma Rae McKay Ashton and Mrs. Alice M. Yeates to the general board of the Young Women's Mutual Improvement Association was announced.

Three new board members for the Deseret Sunday School Union were announced: Elders Clarence L. Madsen, J. Elliot Cameron, and B. A. Childs.

PRESIDENT McKAY

BY SYLVIA PROBST YOUNG

His hair is silver white, but firm and strong
He stands against the years, his gentle voice
Proclaims the word of God and we who hear
Are fed the bread of life, our hearts rejoice
For him, the Lord's anointed, well acclaimed,
But ever humble in the Master's way,
With time to see a child, to clasp a hand,
Or give warm comfort for a darkened day.

By dawn and star he marvels at God's world
In gratitude, and every shining grace
Has marked the pattern of his worthy life,
And left its glowing print upon his face.

Lord, for thy children lengthen still his stay—
Beloved prophet, President McKay.

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PIONEER CELEBRATION

Pictured are members of the San Antonio Branch No. Two, San Antonio (Texas), following their celebration of the arrival of the Mormon Pioneers to Utah. The branch held a parade after which they enjoyed dinner.

EAGLE AT THIRTEEN

Robert Dennis Baird, Hahn Air Base LDS Servicemen's Branch, Germany, recently achieved his Eagle Scout award at the age of thirteen and despite the fact that there is no organized scouting unit in his branch. The son of Captain and Mrs. R. D. Baird, he received his award from Hahn Air Base Commander, Colonel John A. C. Andrews.



KEEPING FIT

A group of mothers in the Sunnyside Ward, Carbon (Utah) Stake, are keeping fit by meeting at the tennis court each morning at six for matches with one another. During the winter months they swim indoors and bowl. They have been carrying out this program for several years. All are active members of the Relief Society and other church organizations. All but three are grandmothers.



PRESIDENTS CONFERENCE

Pictured are mission presidents and their wives near some Inca ruins in Peru during the South American Mission Presidents Conference held recently. From left to right: Pres. and Sister J. T. Fyans, Uruguaian Mission; Pres. and Sister J. V. Sharp, Andes Mission; Pres. and Sister A. T. Tuttle, South American Mission; Pres. and Sister F. B. Paulsen, Brazilian South Mission; Pres. and Sister A. D. Palmer, Chilean Mission; Pres. and Sister W. G. Bangerter, Brazilian Mission; and Pres. and Sister C. L. Snelgrove, Argentine Mission.

Letters and Reports



CHAMPIONS

In a sports day against competing teams from the Anglican, Presbyterian, and Catholic churches, the LDS team from the Palmerston North Branch, Manawatu District, New Zealand South Mission, won the basketball, tennis, and table tennis championships.

Team members include: (l-r) front row, Ann Craig (basketball), Desmond Evernden (tennis, table tennis), and Moana Manihera (basketball); back row, Lola Lane (basketball, tennis, table tennis), Frances Gerrand (basketball), Dorothy Lane (basketball, tennis), and branch president Lesley Jensen (team manager).



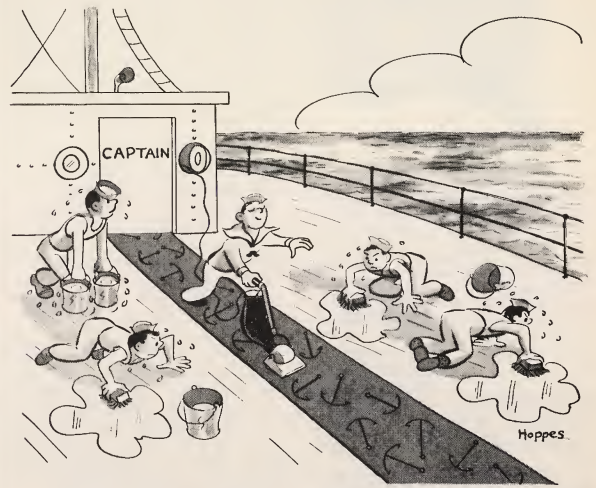
NEW EAGLES

Three cousins in Troop 113, LaGrande First Ward, Union (Oregon) Stake, recently received their Eagle Scout award. Together with their scoutmaster, they attended the fiftieth anniversary National Jamboree at Colorado Springs, Colorado. Pictured in their jamboree uniforms, they are (l-r): L. Eugene Hibbert, scoutmaster; Stephen Nebeker, Ivan Hibbert, and Leland Nebeker.



There's a whole family of U and I Sugar in bags and handy one-pound cartons (Brown, Fine Granulated, Superfine Dessert, and Powdered) for all these Thanksgiving treats. There's nothing quite like U and I – home produced – the best you can buy!

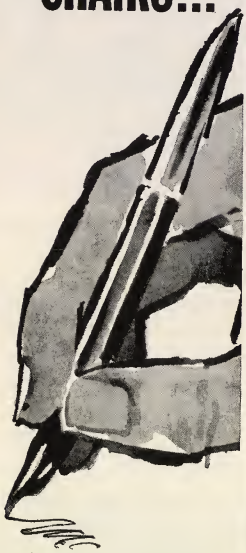
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Education in Asia and Africa

THESE TIMES

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE



In 1960, eighteen Asian nations adopted the Karachi Plan. This plan aims to provide seven years' free and compulsory education for the children of Asia by 1980. In Africa, nearly forty new nations are attempting to develop the so-called Addis Ababa plan. In Africa the problems of education are perhaps the most critical of any region in the world. A conference of African ministers of education held recently in Paris listed the following elemental needs:

1. The establishment and improvement of planning machinery in their ministries of education.
2. Integration of educational planning with economic and social needs.
3. Development of teacher training at the elementary levels as the "starting point."
4. Priority must also be given secondary education.
5. Increased emphasis on rural education, relating rural schools to agricultural and rural crafts in order to make rural life full and attractive.
6. Adult education programs.
7. Begin research into the techniques of teaching languages, in the native as well as other languages; and develop measures to teach a second language in wide usage.
8. Organize in each country a study of systems of administration and supervision in order to get the best returns on educational investment.

Those who live in the western countries can hardly appreciate the immensity of the tasks facing the new nations of Asia and Africa in this regard.

It is highly important that these educational systems have as a primary goal the freedom, independence, and dignity of the individual, and the moral and spiritual values commensurate with the religious views of mankind and free societies.

How these values find place in the newly developing schools may be as important as the space race. There may be a new challenge here for educational missionary endeavor on the part of the western Christian countries.

Africa, especially, has an urgent need for teachers. Private, religious, and other school systems of the western countries should not be content to leave this task to the Peace Corps or UNESCO alone.

At the present time, the Department of Education of the UNESCO secretariat in Paris is assisting in recruiting teachers for Africa through an Africa clearinghouse. Currently, the Africa clearinghouse has issued an urgent call for ten teachers of English, three teachers of general

science, three teachers of geography, and three teachers of history for Ethiopia.

The new nation of Gambia calls for thirty new primary schools, one secondary day school, five secondary boarding schools, one secondary boarding school for girls, and one secondary school for both boys and girls—indicating the beginnings of an educational program for that new nation. No textbooks are produced in the country at all. Twenty thousand textbooks have to be imported, and all are to be printed in English.

Kenya, having the benefit of British governance for a century, is able to list the following advanced goals for its citizens:

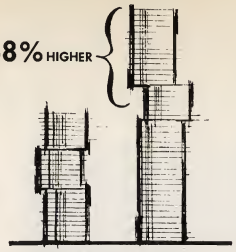
1. Primary education for all children.
2. Ten percent of all primary school children to enter secondary grammar schools.
3. Further advanced work for all whose performance in examinations justifies further education.
4. Teacher training facilities to meet the needs of all its schools.

Kenya has announced the establishment of 1,351 new schools in 1960-63 with an average enrolment of 144 pupils for each school. The foregoing were primary schools. At the high school or secondary school level during 1960-63, three boys' schools, one girls' school and 26 mixed schools are to be established, with an average enrolment in each school of 120 pupils. In addition to the foregoing all-day schools, nine secondary boarding schools for boys and six secondary boarding schools for girls, with an average enrolment of 120 each, are planned for 1960-63.

The difference between Gambia and Kenya illustrates the wide variety of problems confronting the peoples of Africa.

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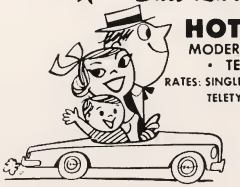
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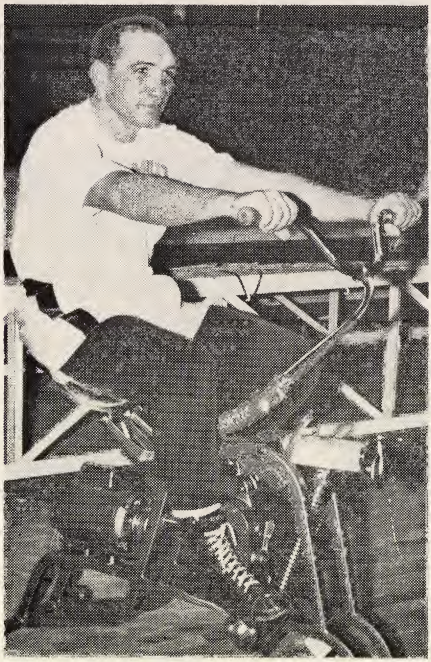
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The publication of the American Council on Education, *Universities of the World Outside the U.S.A.* (1950 edition), indicates the capabilities of the Asian-African countries in solving their own problems in the educational field. Where there are universities, future teachers may be trained. Without universities they have to be imported from other nations maintaining universities. There have been some developments since 1950, but the following data indicates the nature of the problem in that year:

Iran—two universities listed: Tabriz enrolled 149 students and Tehran enrolled 4,962.

Iraq—three schools listed all in Baghdad: Al-Shari'a College enrolled 101 men; the Faculty of Commerce and Economics enrolled 369 men and 10 women; the Royal Faculty of Medicine enrolled 472 men and 141 women.

Liberia—Liberia College in Monrovia enrolled 196.

Pakistan—Dacca University in Ramna enrolled 910 men and 86 women; University of the Punjab in Lahore enrolled through its affiliate colleges 57,304 students, of which 7,010 were women (functioning chiefly as an examining and affiliating university); the University of Sind in Karachi enrolled 8,000, of which 1,000 were women (another affiliating and examining university).

India, Burma, Ceylon, Japan, Korea, China, Indochina, Indonesia, Israel, Thailand, Singapore, and other nations experiencing strong European or western influence have infinitely more educational capacity. For example, in South Korea in 1947 there was a total enrolment of 21,811 students in 35 universities and colleges. These institutions served an estimated 21,000,000 people. In Thailand by 1950, four years of primary education were compulsory for all children, schooling being free. Thereafter, a student had a choice of entering a vocational school or three years of secondary school where study of a foreign language, usually English, was introduced. Thailand maintained Chulalongkorn University in Bangkok, enroling 1,115 men and 932 women; Kaesetsart University in Bangkok, enroling 260 men in agriculture and forestry; the University of Medical Sciences in Bangkok, enroling 283 men and 475 women; and the Uni-



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WALNUTTY BRUNCHCAKE *(makes one 9-inch square)*

¾ cup sugar
½ cup (1 stick) Fleischmann's Margarine
½ cup finely chopped Planters Walnuts
1 teaspoon cinnamon
1 package Fleischmann's Active Dry Yeast
¾ cup warm water
¼ cup sugar
1 teaspoon salt
2½ cups unsifted flour
1 egg
¼ cup (½ stick) Fleischmann's Margarine

Mix ¾ cup sugar, ½ cup melted margarine, walnuts, cinnamon. Spread in a greased 9" square pan. Dissolve yeast in warm water. Add ¼ cup sugar, salt, half the flour. Beat until smooth. Add egg and ¼ cup softened margarine. Add rest of flour, beating until smooth. Spoon into pan, spreading evenly. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 375°F., 25-30 min.
Invert on rack or plate. Serve warm.





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versity of Moral and Political Sciences in Bangkok, enroling 13,552.

How long will be required for the less developed countries of Asia to catch up with South Korea, Thailand, India, Israel, and the highly developed universities of Japan? How much longer for the new nations like Gambia in Africa to catch up? Will the values and cultural ideals taught in these schools be those of the Prince of Peace, with the moral challenge to each individual, "Ye shall know the truth and the truth shall make you free!" Or will missionaries from Moscow develop the standards of dialectical materialism?

A survey of the directory, *Universities of the World,* constitutes a unique tribute to Christian institutions and Christian idealism. Take China, for example, whose present educational institutions owe much to the Christian churches. Note the names of the following institutions and their past history, now fallen to Red Chinese control:

Fukien Christian University, founded in 1915 through the co-operation of the American Episcopal, Congregationalist, Methodist, and Reformed Church of the United States;

Hwanan College, founded in 1905 by missionaries of the Woman's Board of the Methodist Episcopal Church;

Fu Jen University, founded in 1925 by the Holy See and entrusted to the American province of the Catholic Church;

Kung Shang University, founded by French Jesuits in 1923;

Peiping Union Medical College, founded before 1915 by the London Missionary Society, the Medical Missionary Association of London, and American Board, Anglican, Presbyterian, and Methodist Episcopal Missions;

National Hsiang-ya Medical College, founded in 1914 as a joint effort of Chinese and the Yale-in-China Association;

Huachung University, organized in 1924 by uniting three colleges under the auspices of Christian missions;

East China Union University of Shanghai, established many years ago from union of Saint John's University, Hangchow Christian College and Soochow University;

Saint John's University, Shanghai,

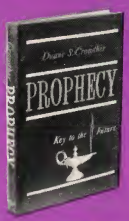
(*Continued on page* 791)

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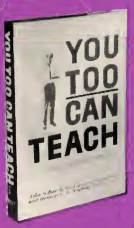




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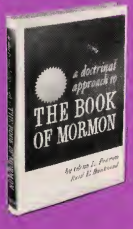
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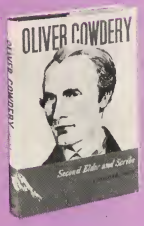
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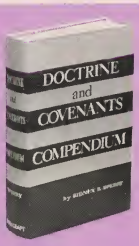
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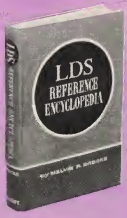
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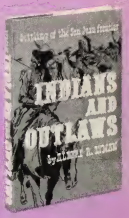
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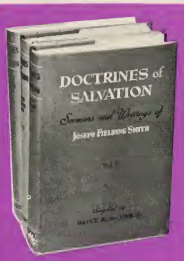
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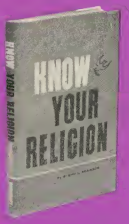
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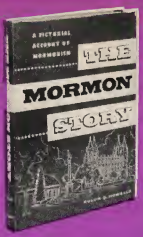
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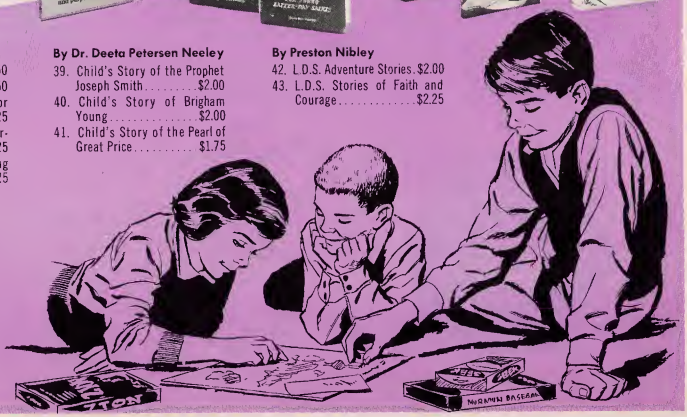


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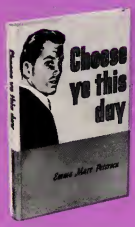
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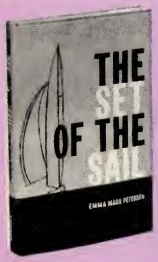
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(*Continued from page 786*)

founded 1897 by the Episcopal Church and incorporated in the District of Columbia, 1906;

Aurora University, Shanghai, founded in 1903 by the Jesuit Fathers of the Catholic Church;

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Under the impact of Japanese occupation of China since 1937, followed by World War II, then the communist revolution, these institutions have passed to other control.

There may be lessons in this loss to missionary boards and churches who may be considering educational work in Africa at this time. Among such lessons it may be hoped that students of the past Christian colleges in China will never forget their obligation to rebuild the kind of society which honors Christian tolerance, freedom, and the pursuit of truth. For the new ones in Africa and Asia which may be built, or which are now operating, it may be hoped that graduates will fully understand their political responsibility to maintain the bastions of the state from political inroads destructive of these ends.

■

WINTER FASHION SHOW

BY FRANCES GORMAN RISSER

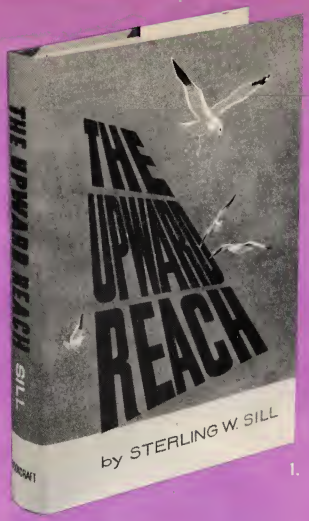
The cedar tree's green ruffles
Are trimmed with ermine bands;
A myriad of rhinestones
Gleam on her graceful hands.

The holly's bouffant satin
Has zigzag, crisscross rows
Of tiny crimson buttons,
Securing lacy bows.

The maple, thin and stylish
In silver sheath, looks down
Her bony nose at buttons
And fur bands running 'round.

"Dame Cedar and Miss Holly,"
She says, "both overdress;
Now my one jewel's authentic—
This antique robin's nest!"

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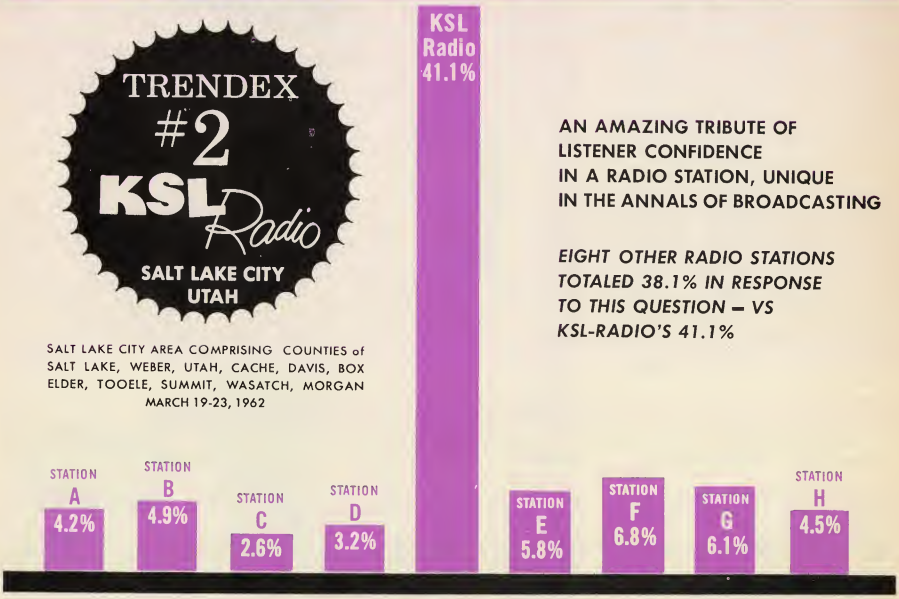
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In a recent survey conducted in the Northern Utah area, the following question was asked, with the results as indicated:

"IF YOU HEARD A NEW PRODUCT RECOMMENDED OR ADVERTISED ON ONE OF THE FOLLOWING STATIONS, WHICH STATION WOULD INFLUENCE YOU MOST TO TRY THIS PRODUCT?"

TRENDEX #2 KSL Radio SALT LAKE CITY UTAH

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From Montreal Branch, Quebec, Canada were talent show Charleston performers Pearl Faller, left, and Elsie Prior.

President George Romney, Detroit Stake, addresses the priesthood bearers during the Sunday morning session.

Zion's youth line-up (right) awaiting turn at microphone during youth conference testimony meeting.

President Henry D. Moyle addresses congregation at final session. Conference theme was "You and Your Potential."

YOUTH CONFERENCE

BY REED H. BLAKE, EDITORIAL ASSOCIATE





One of the largest gatherings of its kind in the Church east of the Mississippi River: the youth of six stakes (Detroit, Lansing, Fort Wayne, Columbus, Cleveland, Toronto) and two missions (Great Lakes, Canadian) met in a unifying three-day spiritual-recreational program.

Place: Michigan State University, East Lansing. Attending: President Henry D. Moyle of the First Presidency; Elder Gordon B. Hinckley, Council of the Twelve; Margaret R. Jackson, first counselor in the YWMIA general presidency; stake and mission leaders; and 1,021 of Zion's youth.

First conceived by Detroit Stake president George W. Romney, the interstake activity was under the direction of Richard Cook, Detroit Stake YMMIA superintendent, and Ruth Tolman, Detroit Stake YWMIA president, and covered a radius of six hundred miles in the United States and Canada.

Time was spent in workshops, panels, sports activities, dancing, talent show, testimony meeting, priesthood meeting, girls' meeting, and general conference meetings, hearing addresses by the visiting authorities and stake and mission leaders.





What we have of the words of Jesus the Christ is so little that we can put them into a vest-pocket edition. Yet, John tells us that if all he said and all he did were written, the world itself could scarcely contain the volumes. In comparison to that, think how little we have; yet, no being has ever been on the earth who has wielded a thousandth part of the influence that this Man of Galilee wields throughout the world. Nearly two thousand years have gone, and today he is acknowledged as the one peerless person among mankind.

Members of The Church of Jesus Christ are under obligation to make the sinless Son of Man their ideal—the one perfect Being who ever walked the earth.

Sublimest example of nobility.

Godlike in nature.

Perfect in his love.

Our Elder Brother.

Our Redeemer.

Our Savior.

The Son of our Eternal Father.

The Light, the Life, the Way.

Keep in mind, always, that our leader is Jesus Christ, our Lord. If we can hold fast to that thought, and rely upon him as he has asked us to rely upon him, go to him in trouble, whether in business, in school, in courtship, or in the home, we shall be successful.

What has he said about our church activity, and seeking those who are not in the place that they should be during our activities? Go to Luke and read his parables, the one of the Lost Sheep, where he left the ninety and nine and went out for the one that was lost, and how happy the shepherd was when he found that lost lamb. In the same chapter read about the Lost Coin, where the woman lost the coin, probably through carelessness. Neighbors helped her find it, and there was great rejoicing.

And then re-read that immortal parable, the Prodigal Son, with all that it implies, particularly how the boy threw away his fortune, spent it in riotous living, and found himself eating husks with the hogs.

Christ, our leader, has told us what our mission is. It is to preach the everlasting gospel to men of goodwill everywhere; and to care for the members of the Church as a tender shepherd.

In June 1829, the summer before the Church was organized, this was revealed to the Prophet Joseph Smith:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15.)

That is a part of our commission. That is a part of our reward.

What a wonderful Church! What an opportunity the Church gives in this seeking out of others, especially those already members of the Church, although we also invite our nonmember neighbors to participate with us.

The quorums of the priesthood are creating activity for priesthood brethren. Here the priesthood leadership have been divinely commissioned to sit in counsel with the quorum members and to teach them their duty.

The Church is thoroughly organized. There is the stamp of divinity in it. But what about the purpose of it all? What does Christ say about that?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Life eternal! What is

To Know the Christ

THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. McKAY

sweeter? What is more precious? You students who like science, read and try to find out from scientific men what life is. They cannot tell you. They see its effects. They see it manifest in life all around us. They see it everywhere.

Its great manifestation is in the children of men—offspring of Deity—and you have an opportunity to live forever.

Life eternal is to know God and Jesus Christ whom the Father has sent. How may we know God? A lawyer one day asked Jesus: "Master, what shall I do to inherit eternal life?" And the Savior, knowing why the lawyer had asked the question, wisely put him on the defensive by asking him the question, "What is written in the law? how readest thou?"

The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And the Savior said, "Thou hast answered right: this do, and thou shalt live." (See Luke 10:25-28.)

On another occasion the Savior told a group how they might know. He said, "My doctrine is not mine, but his that sent me."

O children of men, listen to this, if you would know God and Jesus Christ whom he has sent: "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

But then arises the question, "What is his will?" It is already answered by that lawyer who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

But it is more specifically answered by Christ's chief apostle on the day of Pentecost, when three thousand people were pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

Later, the same chief apostle, speaking about this repentance, baptism, how the priesthood had come to them, and how they had become "partakers of the divine nature," added specific virtues. If ever you can get to that point, you will know that Jesus is the Christ and this is the work of God.

Then Peter added something else; "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8.)

Every one of us may know that truth—the knowledge of Jesus Christ—and live eternally. And do not worry what your daily task is—you can always keep in mind that your Savior is leading you, and you can always ask yourself, "In what I am doing today, can I speak to him and ask his aid?"

BY PRESIDENT JOSEPH FIELDING SMITH

PRESIDENT OF THE COUNCIL OF THE TWELVE

"...all that are in their graves sha

■ "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25-29.)

The resurrection must be just as universal as was the fall. Therefore it embraces everything on the earth and the earth itself, for the earth partook of the changed condition after the transgression of Adam and Eve. Not only was the earth changed, but the same condition of mortality also came upon every living creature. Therefore there must be a restoration not only of Adam and Eve and their posterity, but also of the earth itself and all living creatures on its face.

We have received witnesses of the fulfilment in part at least of the predictions made by Jesus to his disciples in relation to the restoration of all things. At the time of the coming forth of Jesus from the tomb, there followed a resurrection, and Matthew speaking of this has written:

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Why should any person doubt the truth of the universal resurrection? That our Savior lived, that he died on the cross and arose on the third day is attested by divine witnesses. The writings of Matthew, John, and Peter in relation to the resurrection bearing witness is, or should be, beyond dispute. It is the duty and privilege of every member of the Church to have a divine testimony of this great truth. We know, for the witness is before us in definite and positive testimony from the Prophet Joseph Smith, Oliver Cowdery, and others, who in this dispensation have stood in the divine presence of the Son of God! It is, moreover, the duty of every faithful member of the Church to know for himself through the power of the Holy Ghost which is given him that Jesus lives, that he died and is alive again clothed with glory and majesty and that he rules with his Father in the heavens.

We also know, because the Lord has revealed it, that through the love of our Redeemer not only those who believe in him and keep his commandments shall come forth from the grave, but this great blessing has been bestowed on all, not only the righteous, but that it will come to every living creature also. Justice demands that there shall be this universal restoration. Jacob, brother of Nephi, has declared this great truth by the spirit of revelation in the following words:

"For as death hath passed upon all men, to fulfil the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord.

"Wherefore, it must needs be an infinite atonement—save it should be an infinite atonement this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more." (2 Nephi 9:6-7.)

We therefore have the assurance that the resurrection shall reach out and embrace every creature, even the earth itself. For this earth must be cleansed

from all unrighteousness and be crowned with glory and eternal life. To the Prophet Joseph Smith the Lord gave this glorious revelation:

"And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all.

"And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father;

"Wherefore I will say unto them—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

"And now, behold, I say unto you, never at any time have I declared from mine own mouth that they should return, for where I am they cannot come, for they have no power.

"But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit." (D&C 29:22-30.)



From the painting "Christ's Charge to Peter" by Peter Paul Rubens.

ll hear his voice"

Who is our Savior?

"I am the way, the light and the truth"

EXCERPTS FROM A TAPE RECORDING OF AN EXTEMPORANEOUS TALK BY PRESIDENT J. REUBEN CLARK, JR.

DELIVERED IN THE SOUTH TWENTIETH WARD, SALT LAKE CITY, DECEMBER 28, 1958, PRIOR TO PRESIDENT CLARK'S DEATH OCTOBER 6, 1961. HE HAD GIVEN PERMISSION TO THE ERA TO CONSIDER THE MATERIAL FOR PUBLICATION. PRESIDENT CLARK, A MEMBER OF THE FIRST PRESIDENCY FROM 1933 TO THE TIME OF HIS PASSING, WAS A DEVOTED STUDENT OF THE SAVIOR AND THE AUTHOR OF TWO MAJOR BOOKS AND MANY MINOR WRITINGS ON THE SAVIOR, HIS LIFE, AND HIS MISSION.

IN THE INTRODUCTION TO THE TALK, PRESIDENT CLARK SAID, "APPROACHING THIS SEASON OF THE YEAR . . . SOME THOUGHTS HAVE COME INTO MY MIND THAT ARE NEW TO ME, AND I WOULD LIKE TO SHARE SOME OF THEM WITH YOU." THE ERA IS PLEASED TO SHARE THESE THOUGHTS WITH THE ENTIRE CHURCH.

Who is this Savior, this man that we worship? We rather localize him and think of him as more or less belonging to us, that he is our Savior and perhaps not very widely known.

I want to read you just a few words to begin with. I am going to read from the book of Moses, from the first chapter, and I am going to begin with the 32nd verse. The speaker declared he was the "Lord God Almighty, and Endless is my name; . . .

"And by the word of my power, have I created them, . . ."

He was showing Moses, as they stood and conversed "face to face," the creation which the Father had made.

"And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. . . .

". . . For behold, there are many worlds that have passed away by the word of my power [which is his Only Begotten Son]. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them. . . .

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words." (Moses 1:3, 32-33, 35, 37-38.)

It was not a novice, not an amateur, not a Being making a first trial, that came down in the beginning after the great council with other Gods and searched out and found the place where there was "space" (for so the record tells us in Abraham) and taking of the materials which they found in this "space" they made this world.

I want to suggest two or three things to you. I hope I will not confuse you too much. But we in this galaxy—and the heavens which we see are the galaxy to which we belong—we from this point where we stand or float, can see one billion light years all around us. A light year is the distance which light, traveling at the rate of 186,000 miles a second, will travel in one year. The astronomers tell us that we now can peer out into space one billion light years, we in the center.

Where we are moving, how we are moving, how rapidly we go, we do not know. As you look into the heavens, you do not see the heavens as they are today. You see them as they were the number of light years ago when the light therefrom began to come from them to us. If it is a hundred million light years away, it was a hundred million years ago.

It is said that there are one hundred million galaxies within this radius that are the same as ours. They say that this galaxy in which we float and have our existence is one hundred thousand light years in diameter. They say that it is shaped lenticular, as if two glass watch crystals were put together, ten thousand light years through the thickest part, and I repeat, a hundred thousand light years in diameter.

Astronomers now yield what they did not formerly yield, that there may have been many, and probably were, many worlds like ours. Some say there were in this galaxy perhaps from its beginning, one million worlds like unto this one.

"Worlds without number have I created," through "mine Only

Begotten Son."

And if you think of this galaxy of ours having within it from the beginning perhaps until now, one million worlds, and multiply that by the number of millions of galaxies, one hundred million galaxies that surround us, you will then get some view of who this Man we worship is.

Jesus Christ is a member of the Godhead—the Father, the Son, and the Holy Ghost. He participated in the great council of heaven which decided that they should build a world—a world to which we might come as mortal beings and work out our salvation.

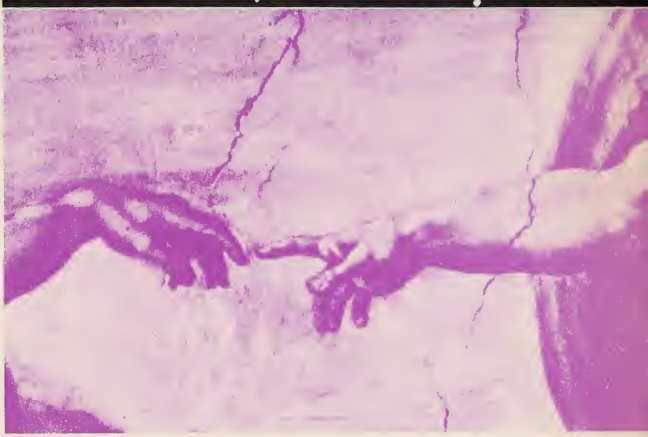
You remember the night before he was born, he appeared on this continent to Nephi, Nephi who was greatly troubled because those hostile to a belief in the Christ were threatening extermination; in order to quiet Nephi and give him hope, he said to Nephi: ". . . on the morrow come I into the world, . . ." (3 Nephi 1:13.)

And when the morning came, the next day, there was in Palestine a couple, Joseph and Mary. They lived in Nazareth. They had traveled, evidently, from Nazareth to Bethlehem in order to pay a tax that had been decreed by the Roman emperor. That was the ostensible purpose. She, heavy with child, traveled all that distance, perhaps on mule-back, guarded and protected as one about to give birth to a half-Deity. No other man in the history of this world of ours has ever had such an ancestry—God the Father on the one hand and Mary the Virgin on the other.

When they reached Bethlehem, they could get no place, you remember, in the inn. Everything was taken. So they were forced to go into a stable, and the newborn Infant, fresh from the throne of God, had to be laid in a manger, "descending below all things that he might rise above all things." I have great sympathy for poor Joseph. He was the husband of Mary, but not the father of the Son she was to bear.

I am not going to try to go through the life of the Savior except in a









most casual way. Here he was, in a stable in Bethlehem, in a manger. You remember the story of the Wise Men. We do not know just where they came from. We do not know how many there were. It has been assumed there were three, because the gifts were spoken of as gold, frankincense, and myrrh. You remember how they came to Herod and inquired about it, how Herod sent them out to locate the new king of the Jews and bring word back to him that he might go and worship, so he said; but true to his nature he was lying when he said it, for he intended to send back to Bethlehem and kill all the infants that he might be sure to kill this king. You know the story. The Wise Men, warned in a dream, did not return.

Herod, true to his intent, did kill the infants in Bethlehem. But warned of their danger, Joseph and Mary fled with the newborn King to Egypt. But from that time until the final scene, the Jews—some among them—sought constantly to kill him.

Christ came into a chaotic condition. Palestine was not a place of peace and love and brotherhood. It was the habitation of some of the most terrible passions that were loose in the world at that time. They were the constant companions of those who were around the Savior.

You remember his trip when he was twelve years old, when he apparently first indicated, at least, so far as Mary understood, who he was—where, after three days of search, they finally found him talking to the learned men of the nation, and she reprovingly said to him: "Thy father and I . . ." (she meaning Joseph, which indicated that in the household of Joseph and Mary, he was true to his relationship, presumed, to Joseph and to Mary) . . . She said to him, ". . . thy father and I have sought thee sorrowing." And he replied in that great disclosure, ". . . wist ye not that I must be about my Father's business?" (Luke 2:48-49.)

But he went back to Nazareth and dwelt with them, a carpenter, a carpenter's son, until he took on his mission. Thereafter, when they found him doing wonderful things and displaying wonderful information and great knowledge, they said, "Is not this the carpenter's son? . . . Is not this the carpenter?" (See Matt. 13:45.) He lived in a lowly home, the only man born to this earth half-divine and half-mortal. He dwelt among the most lowly, taught among them, did his works among them.

He went on through life, I repeat, followed day by day by enmity that would have exterminated him, but escaping all because of the

great mission which he had to perform.

I can understand, in a way at least, the difficulty which the Jews had. They recognized in his miracles the same sort of miracles that had been done by their prophets all down through their history. He violated the laws of gravity by walking on the water; Elisha had caused an iron ax to float on the water. He raised them from the dead; so had Elisha of old. He fed them the loaves and the fishes; and so had the Prophet Elijah fed a hundred with little and supplied the widow with oil. They had seen all of these great principles manifested, they knew them, and they had hard work recognizing that there was something way and beyond that in Jesus.

He began very early in his mission to indicate who he was. As he went north after the first Passover, he saw Nicodemus, and to Nicodemus he indicated that he was the Christ. Nicodemus did not understand.

He journeyed to the north until he came to Samaria, and there he stopped at Jacob's Well and saw the woman of Samaria. He told her who he was. The Samaritans were hated by the Jews, and the Jews were hated by the Samaritans, and this, I think, was the first time he indicated in his mission that he came for all men and not for the chosen tribes alone. Thereafter from time to time he indicated that he was the Messiah.

On one occasion when he was attending the Feast of the Tabernacles in the temple at Jerusalem, he was being twitted regarding his ancestry. They were talking about their ancestry; they were the children of Abraham! There came a point in their discussion where they said, he having stated he knew Abraham, "Thou art not yet fifty years old, and hast thou seen Abraham?" And his reply to them was: "Before Abraham was, I am." (John 9:58.) So he declared his Messiahship.

And so down through his course of life, he went day after day, proclaiming his truths!

Our Lord had a great mission to perform. He had to break down, to fulfil, as he told us, the Law of Moses. If you want to know how far he had to go from the laws which had been given to ancient Israel, read the Sermon on the Mount, read the Sermon on the Plain, read the sermon at the second Passover, and see how he had to drive and drive for the new law.

One illustration, he said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:27-28.) That was the new law.

And so with thousands of other things. Those documents to which I referred, and a few others, are the greatest revolutionary documents in the whole history of the world. They mark the turning away from; the fulfilment of, the Mosaic Law and the introduction and operation of the law of the gospel he restored.

Finally, at the last trial, having been before Annas he was taken to Caiaphas, the father-in-law of Annas—Caiaphas was the high priest installed by the Roman government; Annas was the man who, under the Law of Moses, should have been the high priest. At the trial before Caiaphas and the Sanhedrin, Caiaphas said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26:63.) And Mark records that he said unto him, "I am." (Mark 14:62.)

But they took him the next day and tried him before Pilate. Poor Pilate, torn because of his belief in the innocence of this man, sought to release him, but without avail. They insisted on the death of the Christ. And so he was finally condemned and turned over to them.

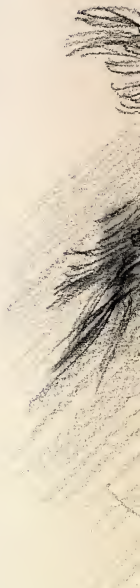
Then he was taken out on Calvary—and he, a God, one of the Holy Trinity, was crucified on a false charge of treason like a common criminal, between two common thieves.

Resurrected on the morning of the third day, seen by many, he lingered here for forty days as if loath to leave those among whom he had worked so long. Then, and even before then, he went back to the Holy Trinity, resumed his seat alongside the Father, sat again a member of the Godhead.

That is the man we worship. That is the man who gave us the law that will enable us to fill our destiny declared from the very beginning. That is the man who sacrificed himself. "Behold the Lamb of God," it was declared (*Continued on page* 850)

THOSE ARRAYED IN WHITE

BY CHRISTIE LUND COLES



An excellent play on Broadway recently made into a movie was titled, *The Miracle Worker.* It is the story of a great woman who literally unloosed the soul of an even greater woman by giving her a voice, an ear, and to a degree, sight.

Anne Sullivan Macy, of whom Helen Keller said, "All I have done, I have done through her," was once practically blind herself. She was an orphan in a poorhouse in Tewksbury, Massachusetts, where she and her small brother had been placed when their mother died.

A blue film almost covered her eyes, and always there were figures dancing in front of them, which made it difficult for her to walk about, to carry trays and medicine to the older and sicker patients in the pitiful house. Reading was impossible.

Only a little girl of ten, with a child's naturally happy heart, she didn't quite understand when she heard people say that it was a sin such children should be born, becoming just another mouth for somebody to feed. She wanted to learn, she wanted to be able to feed herself, and if possible, others less fortunate. She didn't want to be "just another mouth to feed."

One old woman comforted her, saying, "Another mouth means another soul. Show them that your soul is big, and they will forget the blindness of your eyes." What these brave words from one confined to loneliness until the end must have meant to the girl we can only guess.

The woman also told her that she had heard that the superintendent had mentioned that there was going to be a school for the blind in Boston. Annie thought constantly of this and hoped for the time that she could ask Father Duvall if she might attend. But, before she had the opportunity, Father Duvall had been replaced by Father Barbara.

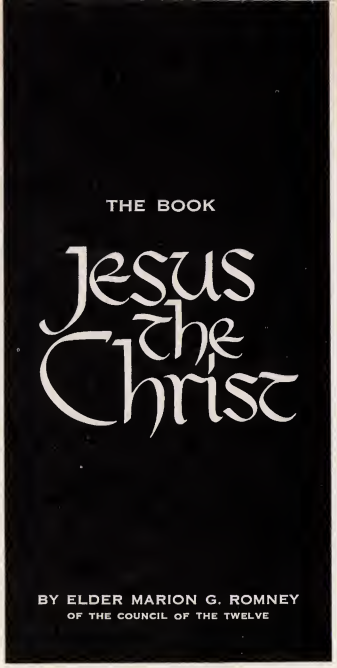
Annie was disappointed when she learned this. Yet, the new Father Barbara was the one who looked at her, spoke gently to her, and finally arranged to have her eyes operated upon. Though the operation did not restore her sight, it did stop the constant jumping lights before her eyes. She still had the blue film in front of them which prevented her from seeing anything except forms and objects.

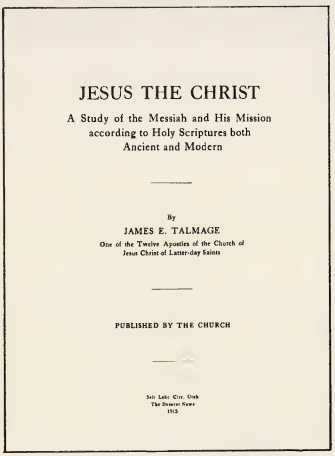
Later, the good man arranged for two more operations for her at the city infirmary. When neither of these helped, she was returned to Tewksbury, still no more than a child, and with no one to have seen her through the dismal hospitalization, read to her, comfort her; no one to help her now through the time of discouragement when she practically gave up hope of ever being able to see. But now, instead of accepting circumstances, she put her hopes again on the school where the blind could be taught to see with their fingers, to read Braille.

One day the superintendent, Mr. Stacy, came in to tell them that the supervisor of the county poor was coming, and how they should act. Annie found his coat sleeve, took hold of it and said, (*Continued on page* 851)



"Help me! Let me go to school!"





"Our society today bears all the marks of a God-starved community. There is little real moral authority because no ultimate Authority is known or acknowledged. Since there is no accepted standard of values beyond the purely material, the false god of success, the lure of glamorized sex, the love of money, and the 'rat race' of business or social competition hold almost undisputed sway in the lives of many people."

Such is the appraisal made by J. B. Phillips in his book, *God, Our Contemporary*. "The whole situation," he concludes, "cries out for the restoration of a real religious faith."

For want of such a faith great civilizations of the past have perished, and our present civilization now stands in grave peril. For notwithstanding the unprecedented material blessings we enjoy, our world is languishing in spiritual poverty.

Mr. Phillips' thesis that "the whole situation cries out for the restoration of a real religious faith" finds a responsive echo in the souls of countless people of good will. His proposed remedy, however, and the recognition of its truth, commendatory as they are, are not self-executing and will not of themselves solve the problem. The only way to solve it is to replace man's carnal appetite and desires with spiritual values and objectives. This substitution can only be made by according to the Lord Jesus Christ his rightful place in the thoughts and hearts of men. To accomplish this, men must recognize and fully appreciate him as "the way, the truth, and the life." Their actions must evidence that they understand and are acting upon the principle that "no man cometh unto the Father but by" him. He must become the center of men's interest—the compass and lodestar in all that they do. In no other way can men develop within themselves a "real religious faith" powerful enough to work a regeneration which will substitute spiritual objectives for carnal desires.

It should also be noted that this acceptance of Jesus for what he in fact is, is not only necessary to one's spiritual salvation, but is indispensable to temporal salvation for men and nations alike.

Concerning America, the Lord has spoken specifically. The principles enunciated in what he has said with respect to her are applicable to all lands. His declarations prescribe the universal course to peace of mind, political freedom, and civil liberty. Moroni expressed it thus: "And now, we can behold the decrees of God concerning this land, . . . and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness

of his wrath cometh upon them when they are ripened in iniquity. . . .

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, . . ." (Ether 2:9, 12.)

Before people can accept and serve Jesus as the "God of the land," they must learn about him and his commandments and obtain a witness to his divinity. It is therefore obvious that nothing could be more appropriate for Melchizedek Priesthood bearers to study than the record of his life.

For this reason, our text for the study course of the Melchizedek Priesthood quorums during 1963 and 1964 is to be Dr. James E. Talmage's book, Jesus the Christ.

It is hoped that this article will assist in stimulating an interest in the reading and studying of this text.

The object of the course is obviously to develop in each and every quorum member a knowledge of and a moving faith in the Lord Jesus Christ. Such faith has always been, is now, and will continue to be, the most urgent need of every person. He who has it is at peace within himself not only, but also with God and with his fellow men. He is so fortified that he can and does endure the trials, tribulations, and strife of this life without despair. He is constantly sustained by an unshakeable assurance that he has found the way of life which is eternal.

Dr. Talmage was peculiarly qualified to write a treatise on the life of Jesus. His attainments testify to this. He was a scholar of international repute. He was an accomplished writer, already acknowledged as an authority in many fields.

Among the religious books he had written were *The Great Apostasy, The House of the Lord, The Story and Philosophy of Mormonism,* and *The Articles of Faith,* which has few if any peers in its field.

He was a mature and righteous man; he revered Jesus as the literal son of God, the Redeemer of mankind and of the world. This reverence he had demonstrated by obedience to all his commandments. He had entered, through the initiatory principles and ordinances of the gospel, The Church of Jesus Christ of Latter-day Saints, which the Lord had said was ". . . the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, . . ." (D&C 1:30.) He had received the priesthood of God and all its saving ordinances. So complete was his dedication that the Lord had called him to be an apostle—a special witness of Jesus Christ to all the world.

Further, he "entered upon his welcome service" of writing the volume "under request and appointment from the presiding authorities of the Church; . . ." (Preface to *Jesus the Christ.*) He wrote it in the Salt Lake Temple, "The House of the Lord."

All these circumstances combined to give him the most important qualification he possessed—namely, the companionship and guidance of the Holy Spirit. No one had a clearer conception than did he of man's inability, without the guidance of that Spirit, to portray correctly the life and mission of the world's Redeemer. He knew and followed the Lord's admonition, "Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; . . ." (D&C 63:64), and ". . . if ye receive not the Spirit ye shall not teach." (*Ibid.,* 42:14.)

With respect to the importance of the guidance of the Spirit when considering sacred things, it is most interesting to note the changing attitude of modern biblical scholars.

"The doctrine of inspiration continues to be in many ways the critical issue underlying all other issues in the Church today. . . . The Bible makes it plain that the work of the Holy Spirit does not cease. . . .

". . . since the works are written in the Spirit, they must also be read in the Spirit if they are to accomplish their primary function. . . . In other words, the minds and hearts of the readers must be enlightened by the same Spirit by whom the writings themselves were inspired." (G. W. Bromiley, *Christianity Today,* Nov. 23, 1959, pp. 138-9.)

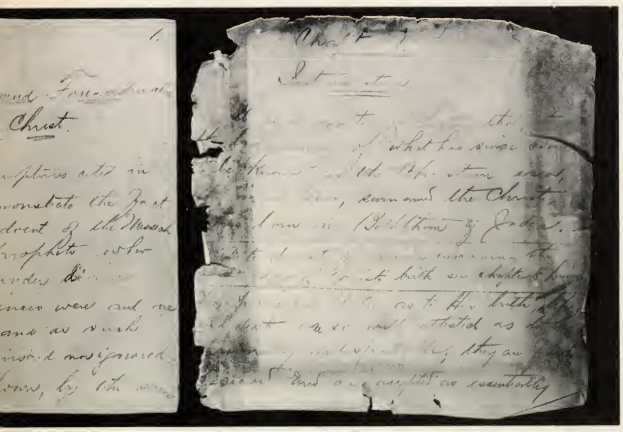
Anyone who reads *Jesus the Christ* under the influence of the Spirit will be convinced that the author was inspired in his understanding of the sacred records concerning the life and mission of Jesus, and that he wrote his treatise by the same inspiration.

Not only was the writing of the book undertaken upon "request and appointment from the presiding authorities of the (*Continued on page* 866)

AN ASSIGNMENT: ITS FULFILMENT

How the book, Jesus the Christ, was written

BY JOHN R. TALMAGE, SON OF JAMES E. TALMAGE



Two pages from the penciled manuscript of Dr. James E. Talmage's "Jesus the Christ." It was written in longhand in one of the rooms of the Salt Lake Temple, a place which the author had selected because it was free from the disturbances he found elsewhere.

Probably no subject has been the basis for so many questions from so many people which have been put to me and to other members of my father's family over the years as that of Father's writing of the book, *Jesus the Christ*.

I therefore particularly welcome the invitation of The Improvement Era to treat the matter in print. I hope this discussion will prove interesting to readers of the Era, and I hope also that it may dispel some of the unfounded myths which appear to have grown up concerning the writing of this book.

Fortunately, many points can be established beyond question by referring to the author's own comments. Father kept a personal journal from the time he was a boy in England almost to the day of his death; and while he was not given to prolonged discussions in his private journal, he carefully recorded all important events in his life, and especially those relating to his church duties and activities.

Under date of September 14, 1914, the private journal of James E. Talmage contains the following entry:

"During the school periods 1904-1905 and 1905-1906, I delivered a series of lectures entitled 'Jesus the Christ,' under the auspices of the University Sunday School. The sessions were held during Sunday forenoons in Barratt Hall. I received written appointment from the First Presidency to embody the lectures in a book to be published for the use of the Church in general. Work on this appointment has been suspended from time to time owing to other duties being imposed on me. Lately, however, I have been asked to prepare the matter for the book with as little delay as possible. Experience demonstrated that neither in my comfortable office nor in the convenient study room at home can I be free from visits and telephone calls. In consequence of this condition, and in view of the importance of the work, I have been directed to occupy a room in the Temple, where I will be free from interruption. I began the work in the Temple today and hope that I shall be able to devote the necessary time thereto."

Other journal entries make it clear that

the actual writing of the book began on this date and in the Salt Lake Temple; all previous work had been preparatory in nature. From the first to the last word set to paper, the writing was done in the Salt Lake Temple, in the special room assigned to Father for this purpose. However, many stories have sprung up concerning the writing of the book which are founded in fancy rather than fact.

One of the most persistent false facets of the legend is that Dr. Talmage never left the temple during the course of the writing of the book. He not only left the temple but also carried on his normal church duties including many week-end trips to attend various stake conferences (although he was excused from some of these assignments). He came home for a few hours most nights—when he was not away from town on church duties—although his time at home was terribly limited, as members of his family keenly felt.

I myself was "going on" four years old in September 1914, but I vividly recall the period of writing (although I had thought it covered a much longer total time than was the case, until I obtained the actual dates from Father's journal). A minor side-effect of the intense pressure under which Father labored during this period was the complete disruption of my own young life, as regards waking and sleeping schedules. At an age when good children go to bed at seven or eight o'clock in the evening, I developed the habit of staying up until 11 pm or midnight. Had I not been permitted to do so, I should have known that I had a father only by hearsay. He left each morning at a very early hour, before any of the rest of us was awake, and rarely returned home before 10:30 pm. More often the time of his return was nearer midnight, and my delight at staying up "to have a bite of supper with Father" at these late-adult hours remains one of my most vivid and happy childhood memories.

Father's only other meal of the day besides these late-night "bites" was a very light lunch which he carried with him in his "satchel," a small black bag such as doctors use for carrying their professional instruments, and which was a family institution.

The actual time covered by the period of writing *Jesus the Christ* was astonishingly short, totaling just three days more than seven months. And those seven months were not devoted exclusively to writing, as noted above, but to the carrying on of the heavy schedule of regular church duties, with writing time being taken when it could be found or wrung from the hours normally allotted to repose.

I remember, in later years, overhearing a friend of Father's expressing amazement that the writing had been concluded in so short a time, and Father replying to the effect that the period of preparation of the book had extended over more than a decade, during which time he had conducted extensive studies and research and developed his own thoughts and approaches. The seven-month period was merely that devoted to setting down on paper the ideas that had developed and matured over the longer interval. Even so, it was a remarkable achievement.

References to the writing of the book are comparatively few





The head of the Christ by the artist Rubens. The painting is "The Incredulity of Thomas." Bottom: The Salt Lake Temple in winter. Dr. Talmage began his manuscript in mid-September, and worked on it in this building many hours a day, six days a week, through the winter months.

in Father's journal, but each time such reference appears it re-emphasizes the feeling of urgency and time-pressure under which the author was laboring. The following examples, taken verbatim from the journal, are illustrative:

"Sept. 30. Since I began my work on the Life of Christ I have devoted every possible hour to the labor, oft-times working in the Temple until a late hour at night. . . .

"Nov. 9. . . . In connection with the matter of the book it may be well to record that since my beginning on the writing September 14th last, I have devoted every spare hour to that labor and have at present in written form, though not all in revised condition, twenty chapters. According to present indications the work on the book will be interrupted through other appointments already made. The purpose is, however, to bring it to completion at the earliest possible time, though with some relief from the intense pressure under which the writing has been heretofore done."

On at least two occasions during the writing period, journal entries for Sundays note that the author had been exempted from conference appointments and that he "spent the greater part of the day in the Temple in study." It is perhaps significant that these Sunday entries specifically note that the hours were spent "in study," the implication being that the actual work of writing was not engaged in on the Sabbath. In direct contrast, entries for various holidays read: "I spent the greater part of the day in the Temple, engaged in study and writing on the book . . ." or "I devoted the day to writing on the book."

Of particular interest is the journal entry for November 9, 1914, which reads:

". . . During the afternoon attended a meeting of the First Presidency and certain invited members of the Deseret Sunday School Union Board. At this meeting I read aloud several chapters of the book 'Jesus the Christ' now in process of preparation, the purpose being to ascertain whether the book would be properly suited to the lower or the higher grades of the theological department. As was intended the work is being prepared for our people in general, and is not adapted for use as a text book for immature students. It was decided by the First Presidency that the work be completed on the same scope and plan as heretofore followed, and that the theological department of the Deseret Sunday School Union provide their own outline for the students of the first year's work in the department."

On April 19, 1915 was penned this significant journal entry:

"Finished the actual writing on the book 'Jesus the Christ,' to which I have devoted every spare hour since settling down to the work on September 14th last. Had it not been that I was privileged to do this work in the Temple it would have been at present far from completion. I have felt the inspiration of the place and have appreciated the privacy and quietness incident thereto. I hope to proceed with the work of revision without delay."

The day was a memorable one for the author's family, who regained a father they had virtually "lost." My sister Helen (Mrs. Roland C. Parry of Ogden, and now the only member of Father's family, in addition to myself, who is still living) retains an unforgettable mental picture of Father's return home late on the night of April 19, 1915. He sat down with an air of weariness, yet with the exhilaration of accomplishment, and said:

"Maia (his own affectionate name for his beloved wife), I have finished. It is my"

Here, Helen's memory gropes for the exact word he used to describe the finished work. The meaning, however, was clear beyond any misunderstanding. Father was saying that this book was unquestionably the finest thing which he, himself, had done—his *chef-d'oevre,* although Helen feels he did not actually employ the French phrase or it would have stood out in her memory.

Father was scrupulously careful in his selection of words, and it is certain that whatever word he employed would have accurately and modestly expressed his true feeling. His evaluation of the work he had completed was not in terms of how the book might be received and evaluated by others, but entirely in terms of comparison with other writings of his own. He knew that he had never—not even with the *Articles of Faith*—written anything with quite the same special quality of *Jesus the Christ.*

In connection with his choice of words, it may be pertinent at this point to note that in writing *Jesus the Christ*—or any others of his books, for that matter—Dr. Talmage did not refer to a dictionary. During his lifetime he took some care to avoid letting this fact become generally known, lest it be misunderstood. This could easily have grown into a legend that the author had so extensive a vocabulary that he felt no need to check with the dictionary. Actually, the true reason was almost exactly opposite to such an inference.

Father felt that he should not use in formal writing any word of whose precise meaning he was not absolutely certain. If he needed to check the dictionary concerning any word, he felt he was not sufficiently master of it to trust himself to use it precisely as it should be used. He always sought what the French refer to as *le mot juste,* and while he invariably preferred a short word to a longer word if there were a legitimate choice, he would never use a word, long or short, which expressed his *approximate* meaning if there were another word which expressed his *exact*

meaning. He used the dictionary frequently and thoroughly all his life, but not as a means of seeking new words when he was writing for publication.

But to return to the night of April 19, 1915. Helen remembers with particular clarity Father's reaching into a side pocket of his coat and bringing out a hand full to overflowing with tiny pencil stubs, souvenirs of the months of writing. Every word of the text of *Jesus the Christ* was written in longhand, the author employing soft lead pencils, which he fitted into a special holder as they grew shorter and used to the last half-inch. I also clearly remember my delight with the boxes of pencil stubs which I had to play with in ensuing months.

The original, handwritten text of the book, on sheets of newsprint "copy paper," occupy about half of a medium-size cardboard carton of some 18 by 13 by 9 inches.

Although the over-all writing was completed on April 19, the work on the book was not yet done. Beginning April 27, 1915, the author conducted a series of readings, a few chapters at a time, to the First Presidency and Quorum of the Twelve. The entirety of the text was passed by this august group. On May 4, 1915 Father noted in his journal:

". . . three chapters were read today. At each of the meetings so far held for this purpose, all members of the First Presidency and all of the Twelve who were not absent from the city on appointed duties were present."

President Joseph F. Smith was away for a time on a visit to Hawaii, and on his return it was noted on June 18, 1915, following a meeting of the General Authorities in the temple:

"Immediately after the meeting President Joseph F. Smith, President Anthon H. Lund and I met as a committee appointed before President Smith's departure on his recent tour, to consider the section in Chapter 11 of the book 'Jesus the Christ' relating to the 'Son of Man.' The section was passed in the form in which it had been written." This incident is typical of the thoroughness with which doctrinal points were considered.

On June 24, 1915 the author wrote in his journal: "At an early meeting of the First Presidency and Twelve I read the last installment of the matter of the book. This was the eighteenth sitting of the Council to hear the reading of the manuscript. Printing is now in progress on the book."

Proofs were read over ensuing weeks, some of them following the author on trips to San Francisco on official business. Final proof sheets were returned to the printers on September 3, 1915 and on September 9 he wrote in his journal:

"Today I had the pleasure of presenting to the First Presidency the first three copies of the book 'Jesus the Christ' to leave the bindery."

In this statement one can feel the author's deep satisfaction in the final fulfilment of an assignment which was at once one of the most exacting and one of the most satisfying he had ever undertaken.

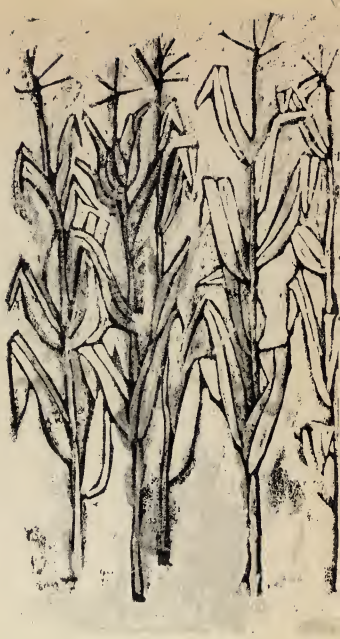


MEMO FOR THANKSGIVING

BY ELEANOR ALLETTA CHAFFEE

Do you remember how Thanksgiving came
With a drift of early snow, and pumpkins set
In orange rows, and how the humming flame
In the wood stove grumbled when the logs were set?
Do you remember how the old house seemed to spread
Its walls in welcome and its doors with grace;
The assorted babies in the fourposter bed;
The Sunday-best table cover edged with lace?

This is a landscape framed in memory,
Peopled with ghosts, and leveled long ago.
But let us rejoice that it was ours to see,
And here, where through stone canyons north winds blow,
Look toward the far hills where our thanks were given
In simpler days, a little nearer heaven. . . .



SQUANTO

THE INDIAN SAINT WHO GAVE US OUR FIRST THANKSGIVING

BY JOHN FIX

This month we will celebrate another Thanksgiving. And as we bow our heads in gratitude for the good things which have been bestowed upon us let us be reminded of the first Thanksgiving in Plymouth Colony nearly three and one-half centuries ago—for here is a splendid example of the justification of faith in Providence.

The Pilgrim Fathers who set out in their *Mayflower* for the New World in September and arrived well after the onset of winter that 1620 had little more than their trust in God to insure success. They were neither builders nor tillers of the soil. The few tools they had taken with them for pushing back the wilderness were woefully inadequate. They had no fishing implements and only a handful of firearms. They had even neglected to provide seeds with which to plant the soil. But they were confident. "God will take care of us," they said. And God did.

First, they were led to a cache of Indian corn which enabled them to start their first crops. This occurred when the *Mayflower* put in at Provincetown Harbor on Cape Cod, November 13. Captain Miles Standish was dispatched with an exploring party to search for water. At the village of Truro, on a spot called to this day Corn Hill, the explorers stumbled upon a large woven basket containing more than four bushels of corn. Joyfully they loaded an iron kettle and stuffed their pockets with as much more of the corn as they could carry. Then they sped back to the ship to exhibit their treasure. A few days later the party returned for the rest of the corn and found several other caches which the Indians had hidden in anticipation of spring planting.

Next the Pilgrims landed at Plymouth Harbor on December 21, 1620. This was providential, for in the vicinity of Plymouth Harbor there were no hostile Indians, the Patuxet Tribe, native to the territory, having been wiped out by plague the year before. And the Indians left their fields cleared and ready for planting the following spring. It is hardly likely that the colonists whose number was reduced to half by scurvy and pneumonia that first bitter winter would have had the strength to clear those fields or to contest their use with warring savage neighbors.

And last, but certainly not least, the Pilgrims found Squanto.

Squanto is accorded little mention in history. A lonely head of land on the New England coast, Squantum Point, bears his name, as does a small street in Plymouth. But most Americans have never heard of the wonderful red man to whom America owes so much.

Squanto was of the tribe of the Patuxet. In 1605, with several other Indians, he was carried off to England as a souvenir of an exploring expedition headed by Captain George Weymouth. The English treated their strange guests kindly, but Squanto longed to return to his native land. In 1614 he got the oppor-



tunity, sailing with a fleet of vessels captained by John Smith.

One of Smith's vessels remained behind in Plymouth Harbor to trade with the Indians. One night the vessel's commander, Thomas Hunt, lured several of the Indians—among them Squanto—on shipboard and had them seized and chained up in the ship's hold. Then they were taken to Malaga, Spain, where they were sold as slaves. None of the Indians except Squanto was ever heard from again.

Squanto was bought by friars, instructed in Christianity, and given his freedom. He made his way to England and eventually returned to America with an expedition led by Captain Thomas Dermer in 1619.

En route to his homeland he made the acquaintance of another Indian, Samoset, a chief of the Wabenake, whom the vessel had picked up at the island of Monhegan off the coast of Maine. The two red men became close friends.

Squanto returned home to find his people exterminated. Sadly he went to live with the neighboring tribe of the Wampanoag. Samoset accompanied him.

It was Samoset who made the first friendly overtures to the Pilgrims in 1621. On a second visit Samoset brought with him Massasoit, chief of the Wampanoag; also Massasoit's brother, Quadquena; sixty braves and Squanto. The Indians departed, except Squanto, who adopted the Pilgrims and lived with them until his death two years later.

Squanto embraced the strictest form of the Pilgrim's faith. He served his adopted people as interpreter and as their go-between with the Indians.

His knowledge of Indian ways and customs was invaluable in preserving a peace which the Governor wrote enabled the Pilgrims to "walk as peaceably and safely in the woods as in the highways of England."

Squanto taught the Pilgrims the Indian lore of hunting and fishing. He taught them how to plant corn in the exhausted fields, in little hillocks, with three small herring in each hillock, "their noses together and their tails fanning out." He taught them how to catch those herring by building weirs in the brook, and how to guard against marauding animals who would dig them up and destroy the planted corn.

Thus it was that after the first bountiful harvest in autumn of 1621, when the Pilgrims decided to declare a festival and give thanks for their blessings, it was largely due to Squanto that there were so many blessings to be thankful for.

After Squanto's death in 1623 Governor Bradford told the sorrowing Pilgrims that the Indian had been "a special instrument sent by God for their Good beyond all expectation."

So this Thanksgiving when we gather about the festive board with our loved ones let us include in our prayers a brief word of thanks for Squanto, the Indian, without whom the Pilgrim Fathers might not have had so much to be thankful for.

The Life of James E. Talmage

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR



"He lived on the bank of a mighty river, broad and deep, which was always silently rolling on to a vast undiscovered ocean. It had rolled on, ever since the world began. . . ."

Those words are attributed to Charles Dickens, the English novelist of the last century. Mr. Dickens could very well have used them to describe a small English lad (who would have been but seven or eight years old when that great man of letters passed away)—James Edward Talmage—who truly lived on the bank of a mighty river of knowledge all through the days of his mortality.

James E. Talmage was born in the small town of Hungerford, Berkshire, England, September 21, 1862—a third generation Latter-day Saint born there in the mission field. He came with his parents to America, arriving in Salt Lake City in June 1876. The family became established at Provo, and James entered the infant Brigham Young Academy (now the University) at the opening of the academic year.

In England James had been a diocesan prize scholar at the age of twelve. At fourteen he entered Brigham Young Academy, and he and the never-to-be-forgotten master teacher, Karl G. Maeser, discovered each other. Soon James held the positions of secretary to the faculty and academy librarian. In June 1879 he was graduated from the Normal department, and while still in his seventeenth year began teaching philosophy, chemistry, geology, Latin reading (*Julius Caesar*), phonography (the Isaac Pitman system of shorthand), academic penmanship, and grammar, at a weekly stipend of almost 43c each, the magnificent sum of $3.00 a week or $120.00 for the school year. The second year his salary increased, but a professor's remuneration left much to be desired.

Before entering the services of the academy he was offered a responsible and an enticing position with the Provo public schools. He needed the money that had been offered. But, following his usual custom, he discussed the matter with his own father, with Brother Maeser, and sought divine guidance. He went to work for the academy.

His field from the beginning of his public life to the end was education, for the early part as a professional teacher, for the latter as a writer and preacher of the word of God. To the classroom he brought such personality, such lucidity of explanation, such an energizing influence that students made unusual progress under his direction. His ready wit was always an engaging part of him in and out of the classroom.

Great honors came to him over the years from the intellectual world. The man, largely self-taught, was recognized abroad and at home for his original investigations and understanding.

But it was in the spiritual realm that he exercised the greatest influence and felt the strongest call. He

impressed one as possessing a severe mind, (his field was first chemistry, and in later years geology), scientific and unusually interested in facts, and then surprised one with the mellowness of his soul and his extraordinary spiritual gifts. Before an audience his persuasion was based largely on logic and intellectual appeal, though he left no doubt of the strength and fervor of his testimony.

In 1932, the late Elder Bryant S. Hinckley, under Era assignment to write biographical articles on members of the Council of the Twelve, asked Dr. Talmage: "When and where did you receive a testimony of the gospel?"

"That I do not know," he answered; "I believe I was born with it as I belong to the third generation of Talmages in the Church. My paternal grandparents, James Talmage of Ramsbury, Wiltshire, England, and his wife, Mary Joyce of Hampshire, England, were the first, or among the first, to join the Church in that part of England. My father, James Joyce Talmage, and my mother, Susannah Preater (Talmage), became members of the Church before I was born. They were active and devoted members.

"Though I seem to have been born with a testimony yet in my early adolescence I was led to question whether that testimony was really my own or derived from my parents. I set about investigating the claims of the Church and pursued that investigation by prayer, fasting, and research with all the ardor of an investigator on the outside. While such a one investigates with a view of coming into the Church if its claims be verified, I was seeking a way out of the Church if its claims should prove to me to be unsound. After months of such inquiry, I found myself in possession of an assurance beyond all question that I was in solemn fact a member of The Church of Jesus Christ. I was convinced once and for all, and this knowledge is so fully an integral part of my being that without it I would not be myself."

Speaking of the priesthood he said: "Every call I have received to office in the priesthood has come to me because some one was needed to fill a particular place, and was in no sense a matter of advancement or honor to myself as an individual. The greatest joys of my life have come to me through activities in the Church, and these have been the activities of a member rather than an officer. Early in life I realized that I would have to live with myself more than with anybody else, and I have tried to so live that I would be in good company when alone."

He desired more education to pursue his chosen field. Many of his friends were strongly against this; and finally Elder Talmage went to see the President of the Church, President John Taylor. In recalling it, Elder Talmage was to say:

"I have often marveled at the kindness and condescension of President Taylor in spending nearly two hours with me. In the course of our conversation he inquired into my work and plans. He advised me strongly to enter a university in the East and, to my grateful surprise, laid his hands on my head and blessed me for the undertaking. The blessing thus pronounced has been realized in both spirit and letter."

As a special student, in 1882, Elder Talmage entered Lehigh University, Bethlehem, Pennsylvania, and in a single year of residence, passed nearly all the requirements of a four-year course and was later graduated from that institution. He was offered a position as laboratory assistant which carried a salary sufficient to meet his needs for the next year, but he declined this offer and went to Johns Hopkins University, Baltimore, Maryland, where he specialized in chemistry and geology during one intensive academic year.

Then he was called home to resume his work at Brigham Young Academy, serving now as professor of geology and chemistry, with varied activities in other departments. During his residence in Provo he served the community as city councilman, alderman, and justice of the peace.

He came to Salt Lake City as president of the Latter-day Saints College, 1888-93, where he also served in the dual capacity of professor of chemistry. In 1894 he became professor of geology and president of the University of Utah, resigning the presidency in 1897 but continuing for ten years as professor of geology. In 1907 he resigned this professorship to follow mining geology.

He received his bachelor of science degree in 1891, and his doctor of science degree in 1912, both from Lehigh University.

As a professional geologist, respected in his field, he literally traveled the earth. The late Elsie Talmage Brandley, one-time associate editor of the Era, prized a birthday letter she had received from her father. He was in Siberia on geologic business—the date: August 1897.

On December 8, 1911, at the age of forty-nine, he was ordained an apostle by President Joseph F. Smith. As such he followed Elder Joseph Fielding Smith into the Council of the Twelve.

Still he carried a heavy schedule of civic and other activities. He represented Salt Lake City and the State of Utah at the national conventions called to further popular movements. He would plunge into the work at the convention and would bring the enthusiasm home with him.

He was called to preside over the European Mission of the Church in 1924, following President David O. McKay in that assignment. Here came a man to Europe who was not only a leader of a then not so popular church, but he was also a respected and honored Fellow of the Royal Microscopical Society (London), Royal Scottish Geographical Society (Edinburgh), the Geological Society (London), the

Geological Society of America, the Royal Society of Edinburgh, the American Association for the Advancement of Science, and was an Associate of the Philosophical Society of Great Britain, or Victoria Institute. In professional fields he knew whereof he spoke, and when he spoke for the Church, newspaper columns and other media were opened as never before up to that time.

Home again in 1928, Dr. Talmage was finding the challenge of something then comparatively new—radio. The Church had a Sabbath evening radio hour on KSL then as now, and soon he was finding his element. He liked it, and the radio audience enjoyed him. From the March 1929 Improvement Era:

"The sermons delivered over the radio each Sunday evening at nine o'clock, by Dr. James E. Talmage, of the Council of the Twelve, are attracting widespread attention. Naturally it would be impossible even to estimate with any degree of accuracy how many people 'listen in,' but it is safe to say that many thousands do. Favorable comments on this series are received from many different states. Our missionaries in Alaska report that they have been able to receive these messages."

He was as much at home in his writing, in his speaking, in his teaching, as he was in his own laboratory. Among his writings were the volumes: *First Book of Nature, Domestic Science, The Great Salt Lake—Present and Past, Tables for the Blowpipe Determination of Minerals, An Account of the Origin of the Book of Mormon, The Articles of Faith, The Great Apostasy, The House of the Lord, The Story of Mormonism, The Philosophical Basis of Mormonism, The Vitality of Mormonism, Jesus the Christ, Sunday Night Talks by Radio.*

He had met with an accident while serving as president of the European Mission that resulted in a knee injury that bothered him, off and on for the rest of his life. Nevertheless he kept working to bring to fruition the great purposes of the restored Church.

The summer of 1933 found him amidst another series of Sunday evening radio sermons. On Tuesday, July 25, he became ill while working at his desk in the Church Offices and was carried to his home. Wednesday found him improved enough to be working at home on his next radio address. On Thursday, July 27, he passed away, death being due to acute miocarditis, following a throat infection.

At the funeral services the following Sunday President J. Reuben Clark, Jr., of the First Presidency, himself a student of Dr. Talmage at the old LDS College, as well as special assistant and private secretary at the University of Utah, paid this tribute:

"To him God's gospel plan was truth, and all truth. Whatever fell outside that plan was error. He literally found

"'Tongues in trees, books in running brooks;
Sermons in stones and good in everything.'

"This was I think, his glory."

Elder Melvin J. Ballard of the Council of the Twelve said:

"In this ministry he produced many volumes that shall be read until the end of time, because that which he has written is so clear and so impressive that it shall ever be among the cherished treasures of those who love the works of God. Yet these contributions he gave freely to the Church, without any earthly reward. . . ."

Elder Ballard that evening read Dr. Talmage's last message to the radio audience, entitled: "Priesthood—Taken from the Earth."

Such was the man James Edward Talmage: gifted and aggressive, a man of brilliant accomplishments and high attainments — student, scholar, preacher, and writer — a man whose very heart and soul found the love of the gospel and spent his all in its purpose and calling.

ALL THIS I KNOW

BY ALMA E. GYGI

I have not seen the stable where
they say his life began;
Nor Nazareth the city where
He grew from child to man;

Yet surer than the eye can see,
My heart knows certainly that he
Was there—and lived for me.

I've never seen the winding Jordan
flow from Hermon's slope;
Nor Galilee the beautiful where
'oft he taught and spoke;

Yet in my heart there is no doubt,
that in those lands he moved about
With men; but as the Son of God.

Jerusalem the city of our Lord
I've never seen;
Nor Bethany where 'oft he found
retreat with friends serene;

Yet in my soul is bedded deep
This truth (that I shall ever keep)—
He is the shepherd of God's sheep.

I have not seen the garden where
He prayed in final hours;
Nor Calvary where he was nailed
and pierced by evil powers;

And yet unhesitatingly
I feel and know he set me free;
Yes, even more, he died for me.

ALL THIS I KNOW.



THANKFUL TONGUES

BY RUTH C. IKERMAN

On Thanksgiving morning I stepped to the fence and said to my neighbor, "I'm so glad you live next door to me."

She looked up with a surprised smile on her face and said, "Thank you so very much. Nobody ever said that to me before."

Surely all her neighbors had often thought this about my friend who lived next door. For her kindnesses throughout the routine days of the year were seen in many ways.

She would pick up the newspaper and put it on the porch when the one next door was to be late in coming home, for the paper might be carried away by stray dogs.

She could be counted on to turn off the water if a mischievous child began to play with the garden hose in the owner's absence.

Yes, she was a fine neighbor, and many had reason to be glad for the blessing of her personality. Yet when I took time to tell her in simple words that I was thankful she lived next door, she seemed so surprised and happy as if I had handed her an unexpected check for funds.

This year as Thanksgiving approaches, I am wondering if there are others who need to hear a statement of the obvious. Should I speak a word to my doctor, lawyer, merchant? Perhaps thanks is due some of those we as children listed in the familiar nursery rhyme, chanting sing-song fashion as we counted buttons on our sweaters.

The emotion of gratitude which we regrettably keep hidden during much of the rest of the year has opportunity to come plainly into view when Thanksgiving Day approaches. Indeed if gratitude is not expressed, then perhaps we have failed to catch the true spirit of the season.

If we do act then, we come to know the happiness spoken of in the Bible: "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!" (Proverbs 15:23.)

Thankful tongues can encourage a neighbor and show gratitude to God for his blessings.





The Parable of the Unwise Bee

BY DR. JAMES E. TALMAGE

REPRINTED FROM THE IMPROVEMENT ERA, SEPTEMBER 1914

Sometimes I find myself under obligations of work requiring quiet and seclusion such as neither my comfortable office nor the cozy study at home insures. My favorite retreat is an upper room in the tower of a large building, well removed from the noise and confusion of the city streets. The room is somewhat difficult of access, and relatively secure against human intrusion. Therein I have spent many peaceful and busy hours with books and pen.

I am not always without visitors, however, especially in summertime; for, when I sit with windows open, flying insects occasionally find entrance and share the place with me. These self-invited guests are not unwelcome. Many a time I have laid down the pen and, forgetful of my theme, have watched with interest the activities of these winged visitants, with an after-thought that the time so spent had not been wasted, for, is it not true, that even a butterfly, a beetle, or a bee, may be a bearer of lessons to the receptive student?

A wild bee from the neighboring hills once flew into the room; and at intervals during an hour or more I caught the pleasing hum of its flight.* The little creature realized that it was a prisoner, yet all its efforts to find the exit through the partly opened casement failed. When ready to close up the room and leave, I threw the window wide, and tried at first to guide and then to drive the bee to liberty and safety, knowing well that if left in the room it would die as other insects there entrapped had perished in the dry atmosphere of the enclosure. The more I tried to drive it out, the more determinedly did it oppose and resist my efforts. Its erstwhile peaceful hum developed into an angry roar, its darting flight became hostile and threatening.

Then it caught me off my guard and stung my hand—the hand that would have guided it to freedom. At last it alighted on a pendant attached to the ceiling, beyond my reach of help or injury. The sharp pain of its unkind sting aroused in me rather pity than anger. I knew the inevitable penalty of its mistaken opposition and defiance; and I had to leave the creature to its fate. Three days later I returned to the room and found the dried, lifeless body of the bee on the writing table. It had paid for its stubbornness with its life.

To the bee's short-sightedness and selfish misunderstanding I was a foe, a persistent persecutor, a mortal enemy bent on its destruction; while in truth I was its friend, offering it ransom of the life it had put in forfeit through its own error, striving to redeem it, in spite of itself, from the prison-house of death and restore it to the outer air of liberty.

Are we so much wiser than the bee that no analogy lies between its unwise course and our lives? We are prone to contend, sometimes with vehemence and anger, against the adversity which after all may be the manifestation of superior wisdom and loving care, directed against our temporary comfort for our permanent blessing. In the tribulations and sufferings of mortality there is a divine ministry which only the godless soul can wholly fail to discern. To many the loss of wealth has been a boon, a providential means of leading or driving them from the confines of selfish indulgence to the sunshine and the open, where boundless opportunity waits on effort. Disappointment, sorrow, and affliction may be the expression of an all-wise Father's kindness.

Consider the lesson of the unwise bee!

"Trust in the Lord with all thine heart; and lean not unto thine own understanding.

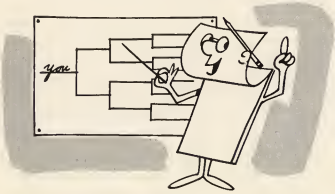
"In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5-6.)

*For an earlier and briefer reference to this incident of the unwise bee, see the author's article "Lord of All" in The Improvement Era, Vol. XI, pages 769-772, August 1908.

FIRST STEPS IN GENEALOGY



Where to start! What to do first! Problems? Not really! Not if you remember that a good beginning is a simple beginning!

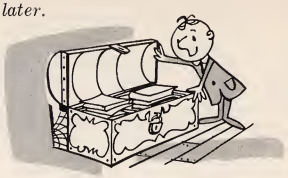


First—take a pedigree chart. List yourself as number 1, then your father as number 2, your mother as number 3.

Then—extend the chart as far back as you can from what you know about your grandparents, great-grandparents, and so on.



The next step is to compile a family group record for each couple on the pedigree chart. Complete each record as far as your personal knowledge will allow. Don't worry if you don't have all the necessary information. We'll get that later.



Now that you have the pedigree chart and family group sheets started from your personal knowledge, let's see if you can find additional information in any records you may have in your home. Records such as:





So make a list of all your known relatives—uncles, aunts, cousins, and so on.

Are your pedigree chart and family group records a little more complete now? Then next—how about your relatives? They may know something of genealogical value.



Visit all those you possibly can. But remember, plan your visit beforehand. List before a visit

exactly what you want to know. Where and when was Grandfather Wilson born, what were the names and dates of birth of all his children? Plan your visits ahead carefully.



Write to those relatives you can't visit. Plan your letter carefully. Itemize the things you would like to know. Make your letter easy to read! And don't ask for too much at once. Offer to share what information you have. Be brief but courteous. Write the type of letter you would like to receive.



Few people know all their relatives. And so you may have to advertise for relatives in the newspapers of the areas from which your ancestors came and in which they lived.

That's right! Advertise for relatives! And when you find them, quiz them! Find out what they know.



Why do we go to all this trouble? Why don't we just go ahead and do research work? Because we don't want to duplicate work that other members of our family may have done! We don't want to carry out lengthy and expensive searches for information some relative may have. We want to get rid of the possibility of duplicated research.



Is duplication of research a problem? You bet it is!

Thirty percent of the family group records submitted to the Genealogical Association are duplicates of ones already on file in the Church Records Archives. This means thirty cents out of every dollar, twenty minutes out of every hour is wasted!

Checking home sources, contacting relatives is a step toward preventing this.

Let's summarize then, the First Steps



WRITING TO RELATIVES

Perhaps the first rule of correspondence is this—put yourself in the place of the person to whom the letter is being sent. *Now, ask yourself the question, "what kind of letter would I like to receive?" Accordingly then, in writing to relatives, the approach will depend on (1) how well you know the relative to whom you are writing and (2) whether or not the relative is a member of the Church.*

In writing to relatives with whom you are well-acquainted and with whom you have had frequent and friendly contact, the approach should be cordial and personal. Letters to relatives with whom you have had little or no previous contact will need to be just as friendly and cordial but will obviously be less personal.

Letters to nonmembers of the Church must be prepared carefully and until the attitude of the nonmember relative towards the Church becomes known, it would be well to mention the Church and your reason for wanting genealogical information as little as possible.

(*Continued on page* 850)

THE LIFE OF JESUS

IN PICTURES

Down through the past twenty centuries hundreds of artists have painted pictures of the Savior, showing their conception of him and of the important events of his earthly ministry as described in the gospels. These paintings, many of them now world-famous, hang in galleries and churches in most of the countries of the world.

Photographs of literally hundreds of these paintings were examined and compared by Era editors and art directors in an attempt to select pictures for reproduction in this issue which would tell the story of Jesus the Christ. After months of searching, it was decided that the paintings by the great Danish religious illustrator, Carl Heinrich Bloch, (1834-1890) would best meet the purposes the editors had in mind.

Permission for using fifteen of the pictures, which hang in the Fredricksborg Castle in Hillerod, Denmark, was obtained through President Levi B. Thorup of the Danish Mission. Our sincere thanks and appreciation is expressed to the personnel of the Museum of National History at the Fredricksborg Castle for their kind assistance in securing these pictures and for their permission to reproduce them. The picture of Christ healing the sick man at the pool was obtained from Camera Clix photo service.

The work of Carl Bloch is not new to Era readers. His painting of Mary and Elisabeth was used as an Era cover in full color in May 1958. "The Transfiguration" appeared in November 1959. Reproductions of other paintings have been used in black and white throughout the years.

As a religious illustrator, Carl Bloch, who did his work towards the end of the so-called romantic period of painting, seems to have few weaknesses. His fascination with detail, his powerful use of light and shadow, his dramatic animation and heroic vision, his accurate draftsmanship and the all but perfect structural qualities of his figures, combined with the skilful use of vivid color, give a highly realistic quality to his paintings. His buildings, trees and shrubs, clothing, general terrain, and even walls and rocks create a remarkably accurate impression of the Holy Land area.

In short, these paintings of Carl Heinrich Bloch tell a story of the Savior that can be understood by all. It is hoped that they will bring much inspiration, joy, and understanding to homes and classrooms throughout the Church. DLG



"And Mary arose . . . and went into the hill country with haste, . . . And entered into the house of Zacharias, and saluted Elisabeth." (Luke 1:39-40.)



"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7.)

". . . after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." (Luke 2:46-47.)





"Jesus saith unto him, [an infirm man at the Pool of Bethesda] Rise, take up thy bed, and walk. And immediately the man was made whole, . . ." (John 5:8-9.)



"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matthew 4:10.)



"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage." (John 2:1-2.)



At Jacob's Well in Samaria, Jesus said to the woman, "But whosoever drinketh of the water that I shall give him shall never thirst; . . ." (John 4:14.)



"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth and taught them, . . ." (Matthew 5:1-2.)



To the blind man Bartimaeus at Jericho the Savior said, "Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." (Mark 10:52.)





". . . Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun and his raiment was bright as the light." (Matthew 17:1-2.)

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matthew 19:14.)



"And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables"; (John 2:15.)



"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, . . ." (John 11:43-44.)



"And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." (Luke 22:15-16.)



"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice." (Luke 22:61.)



"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was man never yet laid. There laid they Jesus. . . ." (John 19:41-42.)

He Lives

This painting by Carl Heinrich Bloch entitled "Christ Consoling the Oppressed," is used here to represent the Risen Lord. It recalls Christ's several appearances after his resurrection and brings to mind the testimony of Joseph Smith and Sidney Rigdon: "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)



After Christ had risen from the dead, he appeared to Mary and "the other women," to his apostles on several occasions, to "about five hundred brethren at once," and to the Nephites on the American continent.

THE PRIDE OF RED EAGLE

BY H. JOAN OWEN

The bow of Red Eagle and his true-honed arrows brought no meat to the lodge of his father, for there were no darting targets for his bow to bend against. Even the swift desert rabbits did not come to their land.

Lizards and sidewinders and an occasional bird, flying high above the hot sand, were all they saw of animals of the wild. Day after hot, dry day, they saw their own animals grow thin and listless. The babies in the lodges of his neighbors cried with the wail of weak and hungry kittens. Red Eagle's mouth was dry with the taste of sand.

At night, the elders gathered around the fire and told of the cool, green forests of the north where once their fathers had built their lodges. Red Eagle listened with awed mind to the words that told of pines and birch and quaking aspen and berries to pick fresh and juicy from their bush; of acorns and piñon nuts and fresh meat; of tall wild grass, cool beneath bare feet, and water. They told of streams and rivers and lakes of water to quench the aching thirst—water for the animals to make them come alive again; water to lie back in and feel it wash away the weariness and the dirt of the hunt; water to grow corn tall as a man.

They told of hunting deer, elk, bear, and mountain lion: of the many trails of hoof prints to follow, silently, on moccasined feet, through the tall shading trees—cool, cool shade. They talked of when a man's bow could bring meat to his lodge.

Red Eagle listened and marveled. In the blackness of the night, when only the fire and the stars gave light, Red Eagle marveled. And he pretended the darkness concealed the forests of the mountains of the north. He lay upon his blanket on the tramped-down sand of the lodge floor and listened to the rush of water, the call of the night-prowling animals and rustling of the trees. He dreamed of wading the streams and catching the silver fish, slick and cold and squirming in his hands. He dreamed of stalking the trails of deer and elk and bear and mountain lions, silently, in the way of the brave hunter. He dreamed of fitting his arrow carefully to his bow and the swish of the arrow cutting the air. He dreamed of the hunter's pride in the one true shot and of the pride of bringing meat to the lodge of his father.

But daylight brought the sand and the heat, rising like ghostly signals from the burning ground. It brought the cry of thirsty animals, the haunted eyes of hungry children, and the withered and parched stalks of corn. Red Eagle looked far into the north, squinting against the sun, but he could see nothing but the wind-polished dunes, and sagebrush, and the sun-faded sky.

Red Eagle's father taught him the way of his fathers. He taught him to make the balanced, true arrows and the strong bow. He taught him the walk of the hunter and drew in the sand for him the prints of the deer and the elk and the bear and the mountain lion. And Red Eagle listened and learned through all his growing years.

Sometimes his father forgot the lesson and stood with his feet apart, his arms straight at his sides, his face lifted to the wind and stared long into the north. The lines of squinting were deep around his eyes, for he had stared into the north for many years. Red Eagle watched his father and saw the proud hunter he could be. And Red Eagle's heart was a wounded bird.

There came a day when white men came and talked in the circle of the elders. Red Eagle listened to their words but did not understand. The elders called the fathers of the village, and they talked also with the white men, sitting cross-legged on the ground, their arms folded across their chests. Red Eagle listened but could not understand. A white man talked in Red Eagle's tongue, but the words were strange and Red Eagle did not know them.

The white men left and Red Eagle's father called to him, and they went into their lodge and sat upon the floor. Red Eagle's father told him and his mother what the white men had said. Red Eagle listened, wide-eyed. His mother clutched his two small sisters tight against her and rocked back and forth as if she





mourned. Red Eagle had never heard of school.

It was a place where he would learn, his father said. What did he need to learn that his father could not teach him, Red Eagle asked. "White man's ways," his father said. What need did he have of white man's ways? "It is good to learn," his father said.

More white men came with paper and with writing sticks. They asked many questions and wrote with the writing sticks upon the paper and listed all their names. Red Eagle looked long upon the strange marks of his name.

Then the great bus of the white men came. Red Eagle took his bow and five true arrows and a bundle of his clothes and climbed upon the metal bus. He turned in the seat to look at his village, and his father, and his two small sisters until the dust rose up and covered them.

Red Eagle and his friends sat silently in the jogging bus. They did not speak to each other or to the children from the other villages but stared out at the sand of their country. They rode through the light and into the darkness, and Red Eagle's eyes grew tired, and his head bobbed back against the seat. And he slept.

When he woke, it was light again, and the bus was stopped. The children were getting off, timid and afraid. But in the way their fathers taught them, they showed no sign of it, nor spoke a word, nor uttered any sound. Red Eagle stood up on his stiff and sleep-prickled legs and followed the others off the bus.

Red Eagle's eyes opened wide in amazement, for there—more majestic than the elders' tales, taller than his dreams—were the mountains of the north. He stared in amazement while the white men pushed him into line with the other children and herded them into the biggest lodge any of them had ever seen.

In lines, they were pushed through the rooms of the lodge, where many strange and frightening things were done to them. But no sound was uttered. Sometimes the fear was so great in Red Eagle he had to think hard about his father's teachings. While the white men poked pieces of shiny metal at him and looked into his ears and in his mouth, while they turned rain upon him out of the lodge wall and made him wash in it with white men's soap, while they did such frightening things to him as to make his heart flutter as a bird, he said over and over to himself: Keep pain and fear like a captive bird locked always in your heart.

The sun had set before the white men finished with them and took them to rooms where beds stood upon metal legs and the things they brought from their fathers' lodges were put into tall wooden boxes.

Red Eagle lay in the (*Continued on page* 853)

Jesus Christ, the

CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM

In May of 1833 the Prophet Joseph Smith gave to the Church and to the world a great revelation in which was included a definition of truth: "And truth is knowledge of things as they are, and as they were, and as they are to come;

"And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

"The Spirit of truth is of God. . . ." (D&C 93:24-26.)

Since the organization of The Church of Jesus Christ of Latter-day Saints in April 1830, repeated emphasis has been placed upon the importance of individual members of the Church obtaining education in the things of the world as well as a knowledge of the gospel of Jesus Christ. Two and one-half years after the organization of the Church, the Prophet gave by way of revelation the *commandment* that the Saints should teach one another. The particular scope and body of knowledge was prescribed by the Lord in the following words: "Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities which are on the land; and a knowledge also of countries and of kingdoms—" (*Ibid.*, 88:78-79.)

In that declaration the Prophet made known that his followers, the Latter-day Saints, were to be learned in all things that pertain unto the kingdom of God that are expedient for them to understand, "of things both in heaven and in the earth and under the earth, . . ."

The Lord stated further that the purpose for obtaining that knowledge was, "That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (*Ibid.*, 88:80.)

All of the leaders of the Church have believed that it was necessary to provide opportunity for the fulfilment of this commandment given by the Lord to the Prophet Joseph Smith in 1832. We have also been taught from scripture that to be learned is good. However, certain qualifications and explanations have been made with respect to those who become "learned." In Jacob's teachings in the Book of Mormon a warning was given which stated: "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

This admonition, "to be learned is good *if we hearken unto the counsels of God*," is directed particularly to Latter-day Saints. The Church, as a result of this philosophy, has provided for the teaching of its members through the present religious education program in the seminaries, institutes, and colleges of the Church as well as in the former times, in the schools at Kirtland, Nauvoo, and early days in Utah.

The search for truth by Latter-day Saint men and women has not been restricted, however, to our own schools. The membership of the Church has pursued learning in many colleges and universities throughout the world. As a result of this participation an outstanding reputation for successful scholarship and diligence in the acquisition of knowledge has been attained in academic fields by members of the Church.

However, our mission extends beyond knowledge of the things of the world. We are expected to grow in the knowledge of the things of God. In a revelation to the Prophet Joseph Smith the Lord gave information regarding the meaning of the light of truth and its relationship to Jesus Christ. The revelation reads:

Author of Truth

BY DR. ALMA P. BURTON
ASSISTANT ADMINISTRATOR
SEMINARIES AND INSTITUTES OF RELIGION

"He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

"Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

"As also the light of the stars, and the power thereof by which they were made;

"And the earth also, and the power thereof, even the earth upon which you stand.

"And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (D&C 88:6-13.)

According to this, Christ is the source of the light of truth. He is the source of that light which gives light to the eye as well as that light which quickens the understanding. The Savior is the means through which our understandings are quickened; therefore, he is the source of all truth. Truth, particularly "higher truth," comes from a quickening of the understanding. When we examine the statement, "the glory of God is intelligence, or, in other words, light and truth," we are forced to the conclusion that to know light and to know truth—at least higher truth—one must know Jesus Christ, for he is "the light of truth."

The following three classifications of truth are proposed for consideration. The first may be called, "common, everyday, practical truth"; the second, "research or test tube truth"; and the third, "higher truth." Examples of common, everyday, practical truths are:

1. The judge seeks to establish the truth about the case being heard. Did the man exceed the speed limit? Was he driving recklessly? Was the pedestrian at fault or the motorist? And in each of these instances he attempts to establish the truth in the matter.

2. The parent attempts to determine the truth when children are in an argument. Is Johnny's story right or is Mary's claim the one that is correct? In other words, what is the truth?

3. The physician seeks to learn the true condition of his patient so that he may prescribe for his needs. Should hot packs or cold packs be applied? Should sedation be prescribed or will it affect adversely the situation? As he studies his case he is trying to arrive at the true condition of his patient in order that he may properly prescribe for the improvement of his health.

4. The storekeeper seeks to ascertain the truth from a customer who may be accused of shoplifting.

5. The traffic policeman tries to fix the blame for an accident between two cars.

6. A purchaser seeks to know the article he is purchasing.

And so we may list other examples of the search for everyday, practical truths. Examples of research or test tube truth are:

1. An attempt is made to classify and record knowledge about things that exist.

2. Observation is made of elements in, of, and about the universe—how they work, live, move, and have their being.

3. The reaction of material things on other material things in the earth or out of the atmosphere is observed by scientific investigators.

Great strides have been made in the field of research or test tube truth, and yet how far are we from a real knowledge of truth, and concerning the elements of the universe?

The third classification of truth may be called "higher truth"—that truth which transcends things of an earthly and temporal nature. The truth of which Jesus spoke when he stood before Pilate just prior to the crucifixion. "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

"Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus Christ, the Author of Truth

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:33-38.)

When Jesus remarked to Pilate that he came into the world to "bear witness unto the truth," he had reference to "higher truths." He was not speaking lightly. Pilate seemed to have caught the significance of the Savior's answer when he followed by saying, "What is truth?" This age-old question constantly presents itself for our study and consideration.

One of the great discourses on truth is John Jaques' hymn, "Oh Say, What Is Truth?" Note that the author states this in the form of a *question*, and then answers the proposed question.

"Oh say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce; And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse.

"Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies.
'Tis an aim for the noblest desire.

"The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes;
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

"Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, ever more."

Truth, according to Jaques, is the sum of existence. It is eternal, unchanged, evermore. Jaques' defini-

The "sense of process . . ."

RICHARD L. EVANS



We have talked in recent weeks of principles and penalties and sincere repentance; of keeping life simple and straight, (summarized by the sentence: "If you shouldn't do it, don't"), and of the habit of being happy. One of the essential factors of happiness, of course, is the habit, the privilege, the principle of willing work. Of this we may not be as much aware as once we were. We like the good things, the necessities, and something else besides. But with complex and mechanized processes and so much of isolation from the source, sometimes we may not be so much aware of the way by which so much that is, is brought about. In commenting on a somewhat unproductive person, one knowing observer said: "[She] has no sense of process. . . . She wants the result without doing any of the work that goes to make it."[1] This is a compelling subject—the "sense of process"—the thought, the skill, the talent, the work, the organizing, managing, effort, the energy, with Providence as first provider, plus what all others do, as some think and some plan, some invent, and some save and risk, and some add physical skill and effort, by all of which together so much is brought into being. And now from several sources may we share some sentences: "Labor is the divine law of our existence,"[2] said Mazzini. "Every man's task is his life-preserver,"[3] observed Emerson. "Work is as much a necessity to man as eating and sleeping."[4] "Work is not a curse;" said Calvin Coolidge, "it is the prerogative of intelligence, the only means to manhood, and the measure of civilization."[5] "There is no truer and more abiding happiness than the knowledge that one is free to go on doing, day by day, the best work one can do. . . ."[6] "None so little enjoy themselves, and are such burdens to themselves, as those who have nothing to do. — Only the active have the true relish of life."[7] "I have lived to know," said Adam Clarke, "that the great secret of human happiness is this: never suffer your energies to stagnate."[8] "The greatest asset of any nation," added George B. Cortelyou, "is the spirit of its people, and the greatest danger that can menace any nation is the breakdown of that spirit—the will to win and the courage to work."[9] In all we have, and in the much doing it takes to bring so much about, let us never lose the "sense of process," nor fail to be a fairly contributing part of that process—for "All growth depends upon activity."[5]

[1]Report by Rebecca West (1892-), Scottish novelist.
[2]Giuseppe Mazzini (1805-72), Italian patriot.
[3]Emerson.
[4]Karl Wilhelm Humboldt (1767-1835), German philologist and statesman.
[5]Calvin Coolidge.
[6]Robin G. Collingwood (1889-1943), English philosopher and historian.
[7]John Jay (1745-1829), Chief Justice US Supreme Court.
[8]Adam Clarke (1762-1832), English divine.
[9]George B. Cortelyou (1862-1940) US Cabinet officer.

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tion is concerned with "higher truths"—the truths which are noble, inspiring, of greatest worth and consequence. The brightest prize to which mortals or Gods can aspire are "higher truths."

John the Revelator taught that even the Savior progressed during his earthly life in the knowledge of truth. He taught that he beheld the glory of the Savior full of grace and truth but that the Savior did not receive of a fulness "of grace and truth" at first. Note his testimony on this: "And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

"And I, John, saw that he received not of the fulness at the first, but received grace for grace;

"And he received not of the fulness at first, but continued from grace to grace, *until he received a fulness;*

"*And thus he was called the Son of God, because he received not of the fulness at the first.*" (D&C 93:11-14. Italics added.)

The Savior in this same revelation made known that he was the "spirit of truth" and that John bore record of him, saying that Christ received a fulness of truth.

The Savior received a fulness of truth, but the fact that he did not receive that fulness at first indicates that man may also attain unto a fulness of truth—even "higher truth" by going from grace to grace and from truth to truth.

Joseph F. Smith, the sixth President of the Church, wrote: "The mere stuffing of the mind with a knowledge of facts is not education. The mind must not only possess a knowledge of the truth, but the soul must revere it, cherish it, love it as a priceless gem; and this human life must be guided and shaped by it in order to fulfill its destiny. The mind should not only be charged with intelligence, but the soul should be filled with admiration and desire for pure intelligence which comes of a knowledge of the truth. The truth can only make him free who hath it and will continue in it. And *the word of God is truth, and it will endure forever.*

"Educate yourself not only for time, but also for eternity." (Joseph F. Smith, *The Contributor,* 16:570. Italics added.)

Latter-day Saint men and women must of necessity pursue the classified knowledge of the world and participate in experiments to advance that knowledge, but they should have the gospel of Jesus Christ as their constant frame of reference. The Prophet Joseph Smith understood this need of working with the knowledge proclaimed by men of the world but he also understood the need for distinguishing error from truth and stated, "The world is full

The process of bringing things about . . .

RICHARD L. EVANS



We spoke last week of the "sense of process"—of what it takes to make things, to get things done, to bring things into being, and suggested that nothing does itself, that nothing worthwhile comes without effort, and that all of us should be a fairly contributing part of the process of bringing things about. On a somewhat related subject Alexander Hamilton said: "Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought."[1] "There is no line of work—business or professional—" says a recent source, "where anyone can hope to gain any degree of success without intensive work."[2] Tchaikovsky wrote an impressive comment on the creative process, in a letter in 1875: "Very often one must first overcome laziness and lack of inclination," he said. "Then there are various impediments. Sometimes victory comes easily, sometimes inspiration entirely escapes me. But I believe it is the duty of an artist never to submit, for laziness is a strong human trait, and nothing is more harmful to an artist than to let laziness get the better of him. One cannot afford to sit and wait for inspiration; she is a guest who does not visit the lazy but comes to those who call her."[3] This is true not only of the artist, but also of the artisan, of the worker, the student, the searcher, the seeker after truth, the pursuer of every duty and every endeavor. The Lord doesn't ordinarily offer any unearned or unsought "handouts." "Seek, and ye shall find; . . ."[4] it is said. "Men should be anxiously engaged in a good cause, and do many things of their own free will, . . ."[5] The finding of truth, the improving of talents, the increasing of competence, the enlarging of experience, the adding to understanding, all that pertains to improvement must be sought, prayed for, worked for, persisted in, and pursued. "Inspiration" (competence, accomplishment, even conviction) . . . "does not visit the lazy but comes to those who call her."[3]

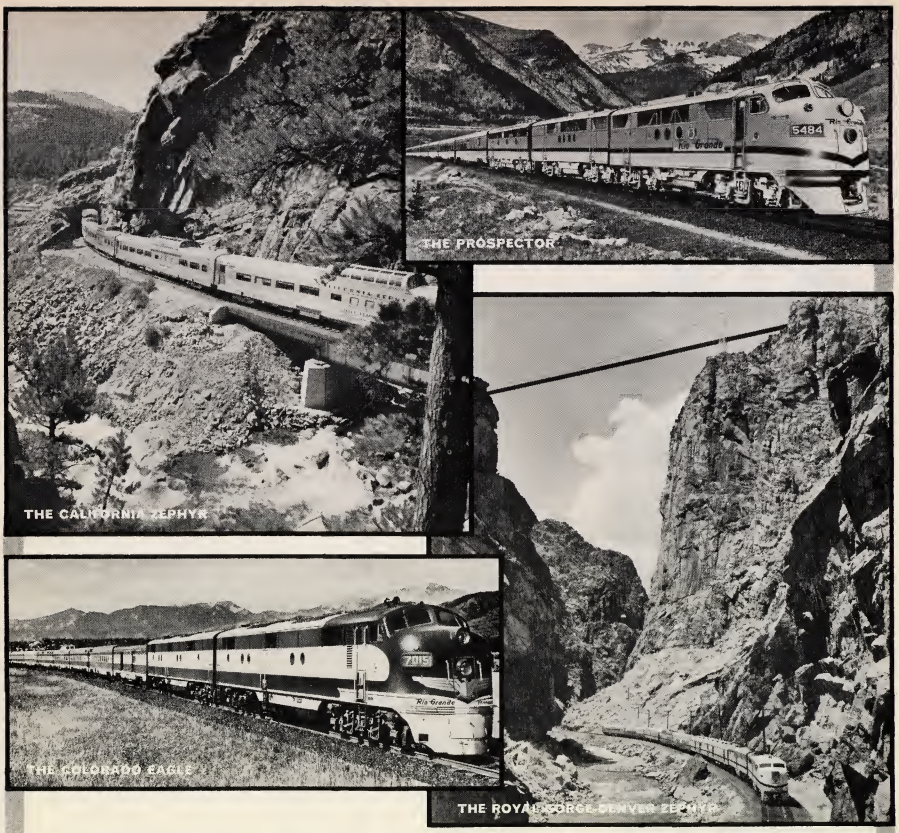
[1]Alexander Hamilton (1757-1804), American statesman.
[2]B. B. Fowler, Jr., Fort Worth, Texas.
[3]Peter Tchaikovsky, July 6, 1878.
[4]Matthew 7:7.
[5]D&C 58:27.

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SNOWFALL

BY THELMA IRELAND

Winter is twiddling her snowflake
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Intricate symmetry, no two the same,
Telling of mystery from which they
came.



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of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist." (DHC, V, p. 344.) Joseph Smith had a strong desire to acquire a knowledge of truth and to teach things as they are, were, and are to be. He likewise desired to have his people—the Latter-day Saints—properly understand the truth, particularly the "higher truths." From the time of the First Vision, when he beheld God the Eternal Father and his Son Jesus Christ, the Prophet was engaged in proclaiming "higher truth." His knowledge was great, indeed, and his instructions enlightening. But there were many truths that he carried with him to the grave. He said that he, ". . . could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people

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Repentance — and sincerity

RICHARD L. EVANS

THE SPOKEN WORD

Last week in considering repentance and forgiveness, we cited a sentence from George Herbert which said: "He that cannot forgive others, breaks the bridge over which he himself must pass . . . for every one has need to be forgiven"[1]—and we ended with an awareness that the obligation works both ways, on the offender to see that repentance is sincere, and on the offended to accept sincere repentance. And now a word as to sincerity: Simply saying the words, simply saying we're sorry, is not enough. And the persistent repeating of former offenses would seem to suggest some lack of sincerity, or at least some lack of self-control. From Roswell Dwight Hitchcock we have cited before a sentence which says: "Prove that you can control yourself, and you are an educated man; and without this all other education is good for nothing. . . ."[2] Suppose that someone who has injured or offended someone else comes and says, "I am sorry," and in his saying so, we assume that he is sincerely sorry. Then suppose next day he does the same thing, and again says, "I am sorry." And suppose he keeps on doing the same thing, and keeps on saying, "I am sorry." Surely there would come a point where one would wonder how sincere he was in repenting, in repeating, in saying, "I am sorry." The limits of the patience of the Judge and Father of us all, of course, we do not know, but have reason to be grateful that His patience and love and understanding are great. But one would not be wise to press this patience beyond a reasonable point, in persistent repeating and insincere repenting. "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them."[3] This accords with the Master's words when he said: ". . . go, and sin no more."[4] Sometimes the last part is under-emphasized. "Immorality in any society," says a current source, "is defined by the magnitude of the gap between ideals and behavior."[5] In other words, to personalize and paraphrase, the difference—the "gap"—between what we say and what we do, may well be the measure of sincerity, in repentance, and in all else also. "Profound sincerity," observed Emerson, "is the only basis of talent as of character."[6] And to be effective, it would follow, repentance must be sincere.

[1]George Herbert (1593-1633), English philosopher.
[2]Roswell Dwight Hitchcock (1817-87), American clergy.
[3]D&C 58:43.
[4]John 8:11.
[5]George R. Means, General Secretary's Letter to Rotary International Officials, July 27, 1962.
[6]Emerson, *Natural History of Intellect.*

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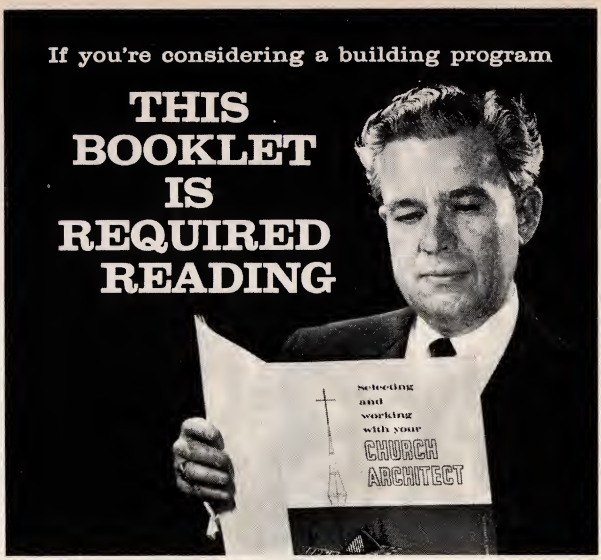
prepared to receive them."

The Prophet knew of the misrepresentation and technicalities which existed in the "knowledge" as proclaimed by the world. He sought continually to distinguish between those misrepresentations and truth. He stated at one time, "Why do not my enemies strike a blow at the doctrine? They cannot do it: it is truth and I defy all men to upset it." (*Ibid.*, VI, pp. 273-274.) The Prophet did not claim a monopoly on truth. He gave other religious denominations the right of having some truth and stated: "Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, etc., any truth? Yes. They all have a little truth mixed with error." (*Idem.*) At another time the Prophet stated, "We don't ask any people to throw away any good they have got; we only ask them to come and get more. What if all the world should embrace this gospel?" And then the Prophet answered his question by saying, "They would then see eye to eye and the blessings of God would be poured out upon the people, which is the desire of my whole soul." (*Idem.*)

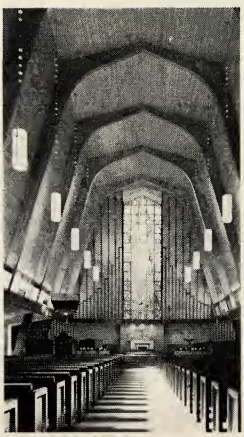
As a rather all inclusive statement the Prophet Joseph Smith declared at another time that, "Truth is Mormonism. God is the author of it." (*Idem.*) In other words, the doctrines of the Church as taught by the Prophet Joseph Smith, when fully understood, are the truth—even the "higher truths."

Obedience to the gospel of Jesus Christ is a necessary prerequisite to the acquisition of a knowledge of these truths of which the Prophet spoke. No man can expect to come unto a fulness of the knowledge of the things of God unless he submits himself in obedience to the will of God.

The Prophet Joseph Smith stated, ". . . no man receiveth a fulness [of truth] unless he keepeth his commandments," and the promise is given further that, "He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:27-28.) One who is glorified in truth and knoweth all things would be in a position to appreciate the statement recorded by John the Beloved when Christ said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ,



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whom thou hast sent." (John 17:3.)

God being the source of all truth and the goal being to know God and Jesus Christ requires that man shall search for truth—*"higher truth"*—with the aid and assistance of the Lord. Saul was taught a great lesson by Samuel when he said unto him:

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Samuel 15:22.)

Knowledge of the things of God is dependent not on study alone but on divine assistance from heaven as well. No amount of study will take the place of obedience. Obedience on the other hand is not sufficient in itself. Both obedience and study are necessary if one would obtain a knowledge of truth.

Another significant statement with respect to truth is the one in which the Prophet recorded: "All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence." (D&C 93:30.)

Truth is independent in that sphere in which *God has placed it,* and intelligence also is independent to act for itself. If, as the Prophet Joseph Smith has stated, truth is independent where God has placed it, then how could a man expect to come to a full knowledge of the truth without the assistance of God?

Or how could one grow in intelligence without God's help? A man may increase his knowledge independent of heavenly assistance, but to obtain intelligence and knowledge of "higher truths" one must have the help of the Lord and Savior Jesus Christ.

The commandment that the Saints should teach one another in all things that pertain unto the kingdom of God in order that they may be prepared in all things when the Lord should send them forth is a sobering thought. Latter-day Saint scholarship should combine the knowledge of the things generally known by the world which are true, as well as that further knowledge and understanding of the things of God as contained in the gospel of Jesus Christ in order that they may be prepared to do what the Lord has in store

THESE THREE

BY LORA M. CONANT

When life is chill, no coals aglow,
Back to the past my sad thoughts go.
The brightest picture that comes to me
Is that of a child, a bird, a tree;
The dancing sprite, a butterfly girl,
Her arms outflung, brief skirt awhirl.
Tilting her face to the bright blue sky,
She watches a cardinal blazing by.
A huge oak tree dripping red,
A bird's wild flight,
A small blond head—
These bring me warmth, these I may keep
In winter night, when snow is deep.



How to get the school to Johnny on time

America will have to build about eleven school buildings and additions a day over the next three years to keep up with our growing educational demands. That means they'll have to go up fast, but they'll also have to be solidly built and economical. Here's how the city of Elmira, New York, did it.

The contractor broke ground for the 55-room Elmira School on Dec. 2, 1960, and raised the first steel columns on March 27, 1961. 500 elementary students moved in on Sept. 9, 1961; followed by 1000 junior high students the next semester. That's less than a year from start to finish, about half the time usually required to build a school this size. And it cost 13% to 17% less than the New York State average. The secret: pre-engineered steel components were factory-fabricated and shipped to the job site ready to erect. A new, lighter, stronger, tubular steel column was used to support bright, porcelain-enameled steel wall panels. These slender panels increased usable floor space by almost 5% and provided excellent insulation.

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for them.

To be learned is good if we hearken unto the counsels of God. Unless one seeks to further his knowledge and education through heavenly assistance, his knowledge will be limited to the things of men. The Prophet Joseph Smith said at one time, ". . . knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and the mysteries of the Kingdom of Heaven." (DHC, V, pp. 388-389.)

Latter-day Saint scholarship and knowledge regarding ". . . things both in heaven and in the earth, and under the earth, things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms—" (D&C 88:79) should always be approached from the standpoint of God being the frame of reference. Truth is consistent, it is eternal, unchanged, and will so remain forevermore. Jesus Christ is the source of the light of truth, therefore, is it not logical to assume that all truth must be learned with the assistance of God?

Those individuals who accept God and the gospel as the starting point and who seek to understand the principles and ordinances of the gospel, relying upon them as a mariner would upon his compass, will have much the advantage in seeking a knowledge of truth. If they live righteously before God, while seeking to learn truth, they will grow and develop in their knowledge of "higher truths." Knowing the truth and being able to accept it makes one free indeed to extend further his understanding and knowledge. He is able to grow "from grace to grace" and the time may even come when he ". . . may comprehend even God, being quickened in him and by him." (*Ibid.*, 88:49.)

No other people have as great an opportunity to pursue truth in the hope of reward for their labors as do Latter-day Saints. No other people in this day and time have been given as much direction and guidance for the pursuit of truth as have the Latter-day Saints. In this day of living prophets, seers, and revelators to guide us and with the abundance of scriptures we possess, the scholars and students of the Church occupy a most enviable position as they search for truth. Truth in its highest meaning and in its most extended and lofty expression must be learned by and through assistance from heaven through the Lord Jesus Christ.

Truth is related to God and whatsoever is less than truth is from another source. As the Prophet Joseph Smith declared, "And truth is knowledge of things as they are, and as they were, and as they are to come;

"And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

"The Spirit of truth is of God. . . ." (*Ibid.*, 93:24-26.)



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First Steps in Genealogy

(*Continued from page* 819)

Nevertheless, regardless of whom you write to, these rules of correspondence should be followed:

1. *Letters should be clean and attractive in appearance. Don't write in pencil or with red, green, or purple ink. A typewritten letter or one written clearly and legibly in black or blue-black ink on a clean sheet of paper will go a long way in creating a good first impression.*
2. Be Courteous! *Don't demand information. Ask for the assistance of the person to whom you are writing. Enclose a stamped, addressed envelope for the reply.*
3. Be Clear! *If the reader doesn't fully understand what you want, he can't possibly send it to you. Don't leave what you want to the imagination of the recipient. Ask for what you want in plain language.*
4. Be Concise! *Don't assume that the the reader will "plough" through page after page searching for one request item. Be brief!*
5. Be Helpful! *Make your letter easy to read and easy to answer. If you are asking for several items, number your requests 1, 2, 3, etc. Itemizing your requests will make your letter easier to answer.*
6. Be Reasonable—Don't ask for too much at one time! *Don't expect persons who have been active in genealogical work for years to send you a copy of all the pedigree charts and family group records in their possession. To satisfy such a request could involve weeks, even months of copying, so offer to do any copying involved.*
7. Offer to Share What Genealogical Information You Have! *If a relative is aware that you will pass on what information you have there is a better chance of his sharing with you.*
8. Plan Your Letter Carefully! *Write an outline first, then a rough draft. Next go over it item by item before preparing the final letter.*

Remember, the impression you give of yourself in a letter usually determines the kind of reply you can expect to receive. All too often a reply is never received if this factor has not been considered.

Who Is Our Savior?

(*Continued from page* 801)

anciently, "Slain from the foundation of the world." He died to atone for the sins of Adam.

None of us has been more lowly; none of us has died more ignominiously than he. But this he did for you and for me, that we, when we have finished our careers here, might be able, after going into the tomb and paying there whatever penalty there is for us to pay, we, too, may be resurrected and go back into the presence of him who sent us, good and bad alike.

That is the the man we worship—not a man of high degree, worldwise; not a man of earthly power, and yet he said on one occasion: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53) never invoking his divine powers merely for his own selfish good, always for the benefit of others, for all humanity, always sacrificing, always trying to obey the will of the Father, telling us over and over that he did nothing that he had not seen his Father do, that he taught nothing that he had not heard his Father teach.

The mystery of it all is beyond me. I can only take the record as it stands, and that record tells me that if I obey his commandments, if I live as he would have me live, then I shall fulfil and reach the destiny which he prescribed for me, a destiny of eternal progression, a destiny of a life in his presence, so far as my work there will permit, a destiny that knows no limit to the power which I may receive if I live for it.

May the Lord grant that to each of us may come a determination to serve him and to keep his commandments. May the Lord give us a little better view of our Lord and Master, of who he was, of his great wisdom and experience and knowledge. Said he, "I am the way, the life, the light, and the truth." (John 12:46.) Over and over and over again he said that. They did not believe him then; the world at large does not believe him now. But it is our right, our duty, our prerogative to know these truths and make them part of our lives.

May the Lord be with us always to this end, I humbly pray, in the name of Jesus. Amen.

Those Arrayed in White

(*Continued from page* 802)

"Don't forget to tell him about me, will you?"

"About you?" he asked.

"About me wanting to go to blind school. I want to go very bad."

"Yes, I'll tell them," he assured her.

Yet, she learned later that Mr. Stacy had forgotten his promise, possibly because he was too busy with "more important things."

She thought of ways to help herself gain entrance. But she could not write, and she had no friends who could do it for her. So she could only wait and hope.

Months passed, months when she fought discouragement, as she was later to teach Helen Keller to fight—Helen Keller who had had at least a home, a mother, and money to hire a tutor.

Then, another visitor came to Tewksbury. It was Frank B. Sanborn, a prominent man, who was in a position to help her if he would.

This time, as his group went from ward to ward, Annie followed, feeling her way, watching the large objects for direction. She was not sure which man was Sanborn. And it was about time for them to leave. Her heart quivered within her. If she lost this chance, she might never have another. On a sudden, desperate impulse, she pushed toward the group, crying, "Mr. Sanborn, help me! Let me go to school!"

One of the men came toward her, put his hand over hers, "I'm Mr. Sanborn. Tell me, what is it you want?"

It was not long before Annie was on her way to school, though there had been the problem of what clothes she could wear. The inmates, who had come to love her, scraped together and supplied her with two calico dresses, a shawl, black cotton stockings, and some shoes. With the bundle, and a geranium that one inmate had grown, she started out.

At Tewksbury she had been "Little Blind Annie"; at Perkins Institute she was nothing more than "Big Blind Annie," since she was put into the beginner's class with six and seven-year-old children who were mostly from well-to-do homes. They felt she was beneath them, not even

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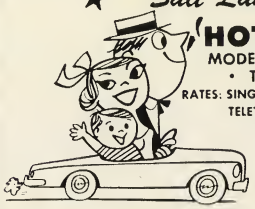
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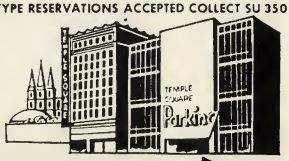
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worthy of their kindness. Just another mouth to feed in a world already too full of the hungry.

But cruelty and unkindness did not daunt Annie. She had a burning desire to learn. And desire and ambition make an undefeatable pair. During her second year, she washed dishes in a large Boston boardinghouse during the summer vacation so that she might pay her way. One of the boarders became interested in her, talked to her, and finally arranged for her to be interviewed at the Catholic Carney Hospital. It took several delicate operations which she bore with courage, and almost joy—certainly, with hope!

It took more than a year's time, then finally she could see. She could see the color of flowers, the silver of water, the leaves. But her sight was not perfect. Still, she was infinitely grateful. She could go on with her studies with a happiness not guessed by those who had always had sight.

In four years she was graduated from Perkins. And her work and enthusiasm had been so great that she was chosen valedictorian of her class.

But for her graduation she had no pretty dress like the other girls, no pretty dress at all.

One of her teachers had told her that the superintendent had said she resembled Miss Folsom who was to marry President Cleveland. Now, the teacher—Mrs. Hopkins—surprised her by making a dress identical to Miss Folsom's graduation dress, (of which she had obtained a picture) all white with two wide lace ruffles and a pink sash. The girl had never had a beautiful dress, let alone one like this. She was moved to tears. When the Governor of the state introduced Annie on graduation night, she arose happily. The pink roses on the sash gave her courage and self-confidence.

Roses and clothes were not the chief concern of Anne Sullivan Macy as those who heard her speech that night realized. She wanted to serve. In part, she said, "We are going out into the busy world . . . to take our share of life's burdens and do our little to make the world better, wiser, and happier. Self-culture is a benefit, not only to the individual but to mankind."

Yet she knew no way that she could really contribute to the betterment of mankind and the world, for though she could see, she could not see well enough to write great books (had she had the ability) or do many other things which she might have liked to do. She was limited, and this worried her.

Then, after two years, her opportunity came. The former superintendent of the school wrote to her. He asked her if she would be interested in taking a job of teaching. She was interested, yes. But would students accept her? She read further. It was not a regular teaching job. She was to be a tutor to a child. The child was deaf and mute. Her mother, Mrs. Keller, from Tuscumbia, Alabama, wanted someone badly. The girl's name was Helen.

Having no better offer and feeling this a small opportunity, she accepted. At Tewksbury, where many of the old were deaf she had learned sign language, so she knew that as well as Braille. And through her years of struggle she had learned kindness and courage and built an indomitable spirit which those with handicaps need so badly. She learned self-discipline. When, in the play, she shakes the child almost angrily, one knows she does it for the ultimate strength of the child's soul. And when she holds her hand under the water and repeats the word, "water," over and over until the child learns it, we know what persistency means, also patience.

In the Bible we are told, "What are these which are arrayed in white . . . ?" ". . . These are they which came out of great tribulation, . . ." (Rev. 7:13-14.)

When those who have come up, stumbling, falling, seeking, lift others up from even greater tribulation, then we are bound to admire, to say, How great, how great shall be their reward, and how white the garments in which they shall be arrayed.

■

"Youth—conviction—courage—make a combination potentially capable of determining the kind of world we shall live in."

—President David O. McKay

(*Continued from page* 839)

darkness, clinging to the blankets of the high bed in the strange clothes the white men had given him to sleep in, the white men's food heavy as winter meat inside him. He listened to the fearful sounds of the unfamiliar night and longed for the comfort of his blanket on the floor of his father's lodge. He longed for his mother's gentle hand upon him when he stirred from a bad dream. The pain and fear were indeed a captive bird fluttering in his heart. Only the pride his father had taught him kept him from crying out.

The sun was not yet showing over the great mountains when Red Eagle left his bed. He dressed without making a sound, took up his bow and his five true arrows, and crept from the school lodge into the chill air of early morning. He walked down the white men's roads, lined with their strange and many colored lodges, toward the great mountains.

How proud his father would be when he proved himself a worthy hunter and brought to the village elk and deer and bear enough for all the lodges. Perhaps he could find a place among the tall trees where the water ran swift for them to build their lodges, where their animals could graze and drink and grow fat, and they could drink the cool water till they had their fill, and never thirst again.

The sun was high above him when he reached the foot of the great mountains. He followed the white men's road into the canyon between two of the great mountains. A river ran behind a stone wall at the side of the road, and he stopped and leaned over the wall to look at it. The water rushed and roared over the shining rocks—more water than Red Eagle had ever seen. He stared long at it, looking for the silver fish, but all he saw were rocks and metal cans and paper caught among the rocks that took away the clean look of the water.

The heat of the high, midday sun reminded him of what he must do, and he started to walk again. His empty stomach growled like a hungry bear, and he longed for the good berries and nuts the elders told of. But the stone wall of the river was on one side of the white men's road,

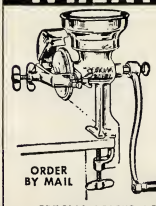


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and the rocks of the great mountain on the other. His feet began to hurt from the hardness of the road. His bow and five true arrows grew heavy. White men's noisy cars rushed by him, and he walked far to the edge of the road to keep out of their way.

When his heart had almost given up, he suddenly saw the forest before him. Tall pines and birch and a small road that was like the roads of his people. He followed the small road until he came to a path that led deep into the trees. Here the earth was soft to his feet. The trees shaded out the heat of the sun. He stood

■

GYPSY EARTH

BY FRANCES GORMAN RISSER

The Earth said, "I've had flowered hats
And dresses of grass green,
Then later, robes of burnished gold,
So it's time I was seen
In something tailored—this white gown
Touched with dull green and gray
Is just exactly right for such
A freezing winter day!"

But Earth forgot her Gypsy heart—
No matter how she tried
To like her dignified attire,
She felt dissatisfied.
"It needs a pink rose broach," she said,
"Or necklace of red cherries,
But I'll make do with bracelets of
These crimson holly berries!"

■

still and breathed deep of the scents of the forest. He felt the coolness on his arms and face, the softness of the grass beneath his feet. He listened to the scampering sounds of small animals, the call of the wild birds, the rustling of the wind in the tall trees, the rush of the water of the distant river, and the gurgle of the nearby stream. Here, indeed, was the forest of the north the elders told of. Here his people could live. And they would not be hungry. And they would not thirst.

Red Eagle knelt beside the bubbling stream and put his hands

into the cold water, watching fascinated, as the water washed over and around and between his fingers. He cupped his hands and lifted water again and again, closing his eyes to splash against his face. He leaned down to drink from the stream. Never had he known water could taste so good. Never before had he drunk of water that did not taste of sand or leave grit within his mouth. He drank until he could drink no more, savoring the feel of the running, washing coolness against his face.

Red Eagle looked up through the tall trees into the sky and his heart told the Great Spirit of his gratitude.

He forgot the hungry bear that was his stomach in the excitement of the great forest. He searched the ground for tracks, walking as his father had taught him, until he found prints like the deer tracks his father had drawn in the sand. Red Eagle followed the trail slowly. It was harder to trail a forest animal than the lizards and snakes of the desert. The deer tracks mingled with the prints of other animals and those of man, and he often had to stop and search for the trail among the leaves and sticks that covered the ground.

The trail led deep into the forest through bushes that scratched and branches that caught at his bow and at his clothes. He saw small animals he did not know scamper into the bushes, but they were too small to waste his arrows. He wanted the big deer—big enough for his father and his mother and his two small sisters—big enough to give of it to his neighbors.

The sun leaned far into the west and the first shadows of darkness came purple down the mountains into the tall trees of the forest. But still Red Eagle saw no deer. He walked fearfully now, straining to see into the darkening brush. Night noises of the forest began. The snapping of sticks, the clicking of insects, the panting of hidden animals. Red Eagle crept slowly, squinting into the bushes around him, hardly daring to breathe lest he be heard and a bear or a mountain lion spring out at him. Suddenly just ahead of him, he saw the comforting flame of fire, and he ran toward it. Surely the tribes of the north forest would be friendly to him. The elders often spoke of how

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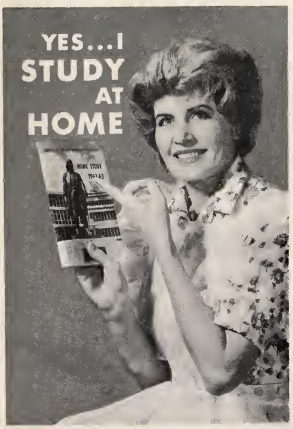
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the wars of the nations had ended when the white man became their common enemy.

He ran into the clearing of the fire and stopped short. For there, instead of lighting friendly faces, the fire glowed on the pale faces of white men.

The white men stared at him, and then they laughed and talked—many at once and very fast. Red Eagle took a step backward, thinking to escape; but the white men grabbed him and dragged him closer to the fire. They turned him around and around to look at him. Laughing and talking fast in the way of white men. One word only did he understand: Indian.

One of the men took his bow and his true arrows. He shot an arrow high into the trees, then another! The white men laughed. Another man took a metal plate with a long handle out of the fire, and Red Eagle saw that it held round pieces of meat. The man who shot his arrows dropped his bow and his arrows on the grass. Red Eagle looked at them but did not bend to pick them up. He stood stiff and proud, the fear of a captured bird in his heart.

One of the white women gave him some of the meat between two pieces of white men's bread. Red Eagle did not take it. She said something and held it to his mouth. He clenched his teeth and stared straight ahead. The white men laughed and said, Indian, again. The white woman said many things to him and tried to put the meat into his hand. Red Eagle doubled up his hand and held it tightly closed. The woman turned from him and began to eat the meat herself. Red Eagle did not move but stood stiff and proud while they ate their meat.

Red Eagle wondered. Did the white men live in the forest? Where were their lodges? Why did they build their lodges in the village if they lived here? Was this the camp of hunters? If so, why were women here? Why did they come so far into the forest? Did they not know they would drive the deer and elk and bear back too far? Did they not know if the grazing and the hunting grounds of the animals were taken the animals would starve, and there would be no meat for a man's lodge in the long winter? Did they not know that all creatures must have their own place to live, with streams of water and with food, or they would die? Red Eagle did not understand. The ways of white men were indeed strange.

Red Eagle remembered the tales the elders told of white men's cruelty, and he listened to their laughter with fear fluttering in his heart.

The white men threw water and dirt on the fire until the red coals did not glow. They lit strange metal fires in their hands. A woman picked up Red Eagle's bow and his true arrows and put them into his arms. They left the clearing, pushing Red Eagle along the trail between them. He clutched his bow and the three true arrows tight against him, swallowing down the wild bird of fear.

The white men pushed him into one of their cars. He sat far back in the corner holding carefully his bow and his true arrows. The white men laughed and talked. One of the women said, School. That word Red Eagle knew.

The car stopped, after a long time of fear, before the big lodge of the school. They pulled Red Eagle from the car and took him inside the school lodge. The white men of the forest said many things to the white men of the school. Red Eagle stared straight before him, his head proudly high. One of the white men of the school asked in Red Eagle's tongue: "What were you doing in the forest?" Red Eagle did not answer. "Did you want to go back to the lodge of your father? Did you feel sick?" Red Eagle did not speak. The white men of the forest went out of the school lodge, still laughing.

The white men of the school asked Red Eagle if he were hungry. The bear that was his stomach gnawed for food, but Red Eagle did not speak. They took him into the eating room and gave him milk and white man's bread. The bear inside him was hungry indeed, and Red Eagle ate.

One of his own people came when he had finished and took hold of his hand and led him down the school lodge to the room where the rain came out of the walls. He took Red Eagle's bow and true arrows and laid them on a box. He took off Red Eagle's clothes and made the rain come from the walls and washed Red Eagle.

He put medicine on the scratches

on Red Eagle's face and arms, dressed him in white men's sleeping clothes, and led him to the room of the beds. The other boys were sleeping. He helped Red Eagle to climb upon the tall bed. He put his bow and the three true arrows on the box beside the bed. He said, "These are true arrows. This is a strong bow. Did your father make them?"

Red Eagle said, "I made them."

"What a fine job for so young a brave," he said. "You will bring pride to the lodge of your father." He pulled the white men's blankets up to Red Eagle's face. "You were very brave," he said, "to go into the forest alone. You are young to hunt. Only a very brave hunter would go alone." He turned out the small light and left the room.

Red Eagle relaxed into the soft warmness of the bed. Often brave hunters found nothing at which to bend their bows and returned empty to the village. It was nothing to shame a man. The deer and elk had been frightened away. But there must be other places in the great forests of the mountains where his arrows could find the swift-footed deer.

The forests were large for a hunter alone. Perhaps the white men of the school would let many hunt together. Perhaps together they could find places for their villages. Perhaps the white men knew where the deer and elk and bear lived, for they had meat.

Red Eagle's eyes grew heavy with the sands of sleep. He would make more true arrows. He would make a stronger bow. He would yet bring pride to the lodge of his father.

■

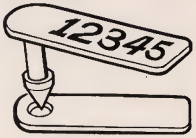
IMPROVEMENT

BY RUTH G. ROTHE

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Unless it is with pleasure;
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And try to mend our way,
By being sure we do not make
The same mistake today. . . .



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MELCHIZEDEK PRIESTHOOD

6. Rehabilitate, help procure employment or find better employment for quorum members whose economic status needs improving.



A PROBLEM:

A quorum member is struggling with his farm. He has had difficulty because of crop failures and some bad decisions, until now he is nearly broke. It is winter, and the spring will soon be here. He should get the fertilizer onto the land, but he has no spreader and discovers that to buy one would add to his financial difficulties. Besides he could get no more credit. Now notice, he is not a welfare case. He has not told the bishop of his troubles, nor has he hinted to his quorum president that he faces loss of all he possesses. He starts with an old wagon to haul fertilizer, but his daily average is so small that he'll never get enough on the land to do much good. Neighbors and others passing his farm notice that he is using hand methods but don't stop to ask why. One remarks "He is surely

an improvident man." Another tells a friend, "He's a poor farmer." Consensus of opinion is that he's on the weak side.

From observation one might conclude that these remarks are true. There is nothing which builds self-righteousness in a man quite so rapidly as to see someone making mistakes that he isn't making. One thing this man has which is forgotten by those who observe but don't help—pride. He has the pride to want to "make it" on his own, without help. And he has a feeling that he was born to be of help *to* the Church, not to accept things *from* the Church: so if he is asked he will usually refuse either to admit that he needs it or to accept it.

There is no doubt that if the man thus plagued by circumstance were ill enough to be in bed the members of his quorum would fertilize his land, plow, plant, and ultimately harvest his crop. He would pull out because the cost of labor would be nil, and the harvest would pay his way.

What would happen, one wonders, if the men owning ten manure spreaders, all within a radius of two miles should show up some day and do his fertilizing in one day, then help seed and harvest in like manner. In this one year he could pay off enough to see daylight.

Which is more important, to help the man in need when he is completely down, or to meet him on the way down, help turn him around, and give him a good start on the way up? The first is obvious and often done. The second, not always discernible, is rarely done.

No one wants help when he is struggling against odds, if he feels pride. But such a one cannot refuse help if it comes upon him with love and goodwill. The quorum which does this will not only save the economic life of its brother, but it will also warm his soul into the glow of brotherhood which the priesthood is expected to foster and enlarge.

One of the obligations of the fact-finding and reporting committee should be to know the number of pieces of farm machinery available to help a situation when needed. A quorum is not guiltless if there are ten spreaders available and a man is using a wagon and working by hand against odds.

Some quorums are located in cities. Farm help is unnecessary and unavailable. But a man may be trying to rear a large family on a small income. His house needs painting and is running down from heavy use.

What would happen if 100 bottles of fruit appeared on the porch (90 members at 1 1/10 bottle each person) or even if an encouraging hand were offered—an increasing affection and attention being given, as the burden increased? Surely city quorums also have ways and means to improve the lot of their brethren where needed.

In cities the pay envelope is the source of income for a man. Often the total pay does not reach the amount of the total expense. If this keeps up long enough, a quorum member is in financial difficulty.

In this type of situation, a quorum may perform tasks for the troubled brother for which he may normally have to pay, but which by their labor, make it possible for him to apply the amount involved on his debts. This includes all kinds of house repair, car repair if mechanics are quorum members, or clothing donations. There are others. Many men have suits which are good but not being used. If they fit the needy man, why should he not wear them? These need not be given on the basis of being needed but rather "Can you use this suit?"

Somehow, helping out with the physical needs warms his spirit also. No man can long resist love properly expressed in a dignified, manly manner.

THE PRESIDING BISHOPRIC'S PAGE



"I WAS AFRAID"

"I was afraid." This statement has been expressed by many Aaronic Priesthood men over 21 as the reason for their nonparticipation in church activities. Helping these men to control their fears is the primary concern of those who are called to work with them. It is an essential step in the process of motivating them to accept responsibility and to become active in their priesthood and church functions.

"I was afraid." This simple but meaningful expression has been voiced by men and women in all ages since the very beginning. Adam, when he was called by the Lord God in the Garden of Eden answered, ". . . I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself." (Moses 4:16.)

In Jesus' parable of the talents, the slothful servant who failed to put his talent to useful service admitted the reason for his failure in these mournful words: ". . . I was afraid, and went and hid thy talent in the earth: . . ." (Matthew 25:25.)

"I was afraid." If the inner feelings of people were openly voiced, this admission of fear would be perhaps one of the most commonly used expressions in the lives of men and women. Fear is one of the greatest forces for good or for evil in the world. Our fears seem to mold our characters either to our advantage or disadvantage. The result depends upon whether we make it our slave or our master.

Fear can create within us a boundless respect for God and for each other. It can create within us great forceful drives and magnificent goals. It can give incentive for wonderful accomplishment. It can add to our physical strength and intellectual power. It can be a servant of great worth.

On the other hand, fear in its many forms and facts has been the cause of men's failures. It has shattered dreams and destroyed visions. It has kept men from attaining life's greatest goals and obtaining its greatest rewards. It has been one of the chief causes and oft admitted reasons for inactivity in the Church. It has robbed otherwise wonderful men of salvation. It has deprived families of the blessings of the Melchizedek Priesthood in their homes. It has kept men and women from receiving their endowments and sealings. It has limited people from joy-giving service.

Fear has many faces. It expresses itself in doubts, jealousy, discouragements, despair, insecurity, and feelings of inferiority. Men are afraid of people, of what others may say or think about them, of failure, of loss of social stature, of health, of loss of prestige or position. Men fear pain and death and the unknown future. Fear often leads to frustration and

to a state of mental anxiety.

Fear frequently intensifies itself and becomes a compulsion. It reaches a stage where it subsists as an uncontrollable force. When this happens, man in and of himself is helpless in its clutches. It is here that man needs friends and needs them badly. In such cases, it is only with outside aid that fear can be brought under control. The invited help of the Lord and of loving friends who care are greatly needed. The seemingly helpless man can often be freed from his fears by a few words of encouragement, by an arm around the shoulder, or an expression of appreciation and praise. Men can overcome their individual fears by the power they reap from the encouragement of others. The combined strength of the group becomes the strength of each member of the group. Man is enabled with such help to again make his fears his servants.

Recognition of fear and a sincere desire to control it is the first step in the conquest. Prayer too is essential. God waits to be an invited partner in helping men to master their fears. This, followed by a planned and courageous action, will surely make any man the master of his own destiny. One great thinker in substance has said, "Force yourself to do the things you fear to do and keep on doing them until you build for yourself a record of successful experience."

You who are called to work with Aaronic Priesthood men who are inactive in the Church should recognize the fears and inhibitions with which they are beset. Realize the potential power for good and bad of these fear forces. Bring them into proper focus and give the necessary personal direction and aid to get them under control.

"I was afraid." Make this postulate a reason for successful action rather than an excuse for a misdeed.

THE ATONEMENT WARD TEACHING SUPPLEMENT FOR DECEMBER

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I; . . ." (D&C 19:16-17.)

These words of the Savior express one of the reasons for his suffering, his death, and his resurrection. Everyone has transgressed some laws of the gospel. God and Christ knew this would occur, so in the plan of salvation it was provided that a Savior would come to earth to redeem men from their sins and save them from this suffering. President John Taylor said, ". . . Jesus assumed the responsibility which naturally would have devolved upon Adam; but which could only be accomplished through the mediation of Himself, and by taking upon Himself their sorrows, assuming their responsibilities, and bearing their transgressions or sins. . . . He bore the weight of the sins of the whole world, not only of Adam, but of his posterity." (John Taylor, *Mediation and Atonement*, p. 148.)

Forgiveness of sins is provided by the atonement of Christ, but this forgiveness must be earned by individual effort in observing the laws and ordinances of the gospel, including faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost, and by continued righteous living. President Joseph F. Smith once said, "When we commit sin, it is necessary that we repent of it and make restitution as far as lies in our power. When we cannot make restitution for the wrong we have done, then we must apply for the grace and mercy of God to cleanse us from that iniquity. Men cannot forgive their own sins; they cannot cleanse themselves from the consequence of their sins. Men can stop sinning and can do right in the future, . . . (and) the Lord . . . will forgive us for the past if we will observe the laws honestly in the future." (Joseph F. Smith, *Gospel Doctrine*, p. 98.)

When Adam and Eve transgressed and were sent from the Garden of Eden, they became mortal and were subject to death. Since mortal man has no power over death, it was necessary for Christ to break the bands of death by his voluntary death and resurrection. Thus he conquered death and provided a resurrection for all mankind, which resurrection is another effect of the atonement of Christ. "We would have had to lay down these bodies, never to rise from the tomb, if there had been no atonement; our spirits would have been forever subject to that being that tempted our first parents, and we could not have helped ourselves. Hence, the Son of God came forth and made an atonement, not for himself, but for and in behalf and in the name of his younger brethren, that they, through his blood, and through certain conditions of the Gospel, might receive forgiveness for their sins." (Orson Pratt, *Journal of Discourses* 7:85.) *Without Christ's atonement for the transgressions of Adam and all men, we would have remained spirits forever, never receiving salvation and exaltation nor forgiveness of our sins.*

Christ volunteered to give his life to bring about our salvation and exaltation because of his love for us. Through the atonement, this love is extended to everyone by universal resurrection for all mankind and by forgiveness of sins for those who repent and obey the laws of the gospel.

TODAY'S FAMILY, FLORENCE PINNOCK, EDITOR

LET'S BEGIN WITH NOTHING



Take your imagination on tour for a few minutes. Stretch out long and languid on a comfortable bed, let your muscles go limp and your thoughts tense up. Imagine one by one everything you have is taken from you. Begin with you, yourself. That feeling of zest and health is gone, those dearest to you have disappeared, your home is a thing of the past—nothing. The sun isn't shining, no water to drink, no warmth of fire, not a breath of fresh air—nothing. No church in which to worship, no ideals to live by, no Father in heaven to trust—nothing. No work to do, no laughter to hear, no fun to enjoy—nothing. Schools are closed, all books have been burned, good conversation is a thing of the past, nothing to stir the mind—just nonentity.

Now bring all these things, plus the other hundred and one things you take for granted and own and enjoy and love, back into being. How rich can a person be? Count your blessings one by one and raise up your heart and voice in thanksgiving.

A price cannot be placed on our blessings. If someone should give you a million dollars, what couldn't you buy? Topping this long list would be friends. You can't buy a real friend; you have to earn him. A wise young fellow, as he graduated from college, made the statement, "The things I have enjoyed the most haven't cost me a penny." Let us list just a few of these rich experiences: a colorful sunrise, an invigorating walk, a view from a mountaintop, a child's smile, the twinkle in the eye of an elderly person, the sound of a lullaby, a mother's gentle touch, a father's proud nod of approval, a trout jumping in a silent pool, a strong hand reaching out for yours. This list is really endless. Let your imagination soar again and add to this list of enjoyments.

Thankfulness should extend far in every direction. Appreciation is linked firmly to thankfulness. Appreciation is the outer manifestation of inner gratefulness. It is so easy to say thank you by word and act.

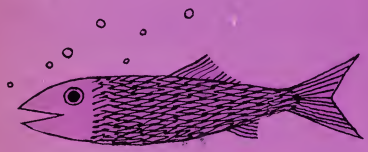
> "Said old Gentleman Gay, 'On
> a Thanksgiving Day
> If you want a good time, then give
> something away.'"
>
> —Marion Douglas

As the year comes to an end, "count your blessings; name them one by one" and audibly say, "Thank you."

Thanksgiving time recalls many different memories to each one. Memories of families gathered together around a table heavy with food is a favorite one to many of us. When asked, a great-grandmother recalled the Thanksgiving table of days gone by. Dessert wasn't just the calorie-lacking morsel as we







like to think of it today. Dessert was a parade of pies marching down the center of a 12-foot table. These pies served two purposes. First, they were the centerpiece, second, they were the time-honored dessert, the luscious ending of a feast. This Thanksgiving day dinner could happily end with just one of the following delicious pies. A pie is a love letter, gentle, tender, light; making happy the spirit and warming the heart.

Basic Pie Crust (2 crust pie)

2 cups sifted all purpose flour
1 teaspoon salt
⅔ cup chilled shortening
5 or 6 tablespoons ice cold water

Sift together the flour and salt, cut in the shortening until it is the size of small peas. Sprinkle the cold water over the mixture, just until the dough is moist enough to hold together, stirring it lightly. Divide the dough in half. Roll each part out in a circle so as to fit a pie



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pan. Fit it in the pan loosely.

Graham Cracker Crust

Mix 1½ cups graham cracker crumbs and ¼ cup sugar lightly together. Cut in it ¼ cup softened butter. Add 1 tablespoon water. Press into an 8-inch layer cake pan. Bake in 325 degree F. oven 10 minutes. Cool before adding filling.

Corn Flake Crust

Combine 1½ cups crushed corn flakes, ¼ cup sugar, and ⅓ cup melted butter. Press into an 8-inch layer cake pan. Chill before adding filling.

Cheese Pastry

Mix together 1 cup flour, ¼ teaspoon salt, ⅓ cup shortening, and ½ cup grated Cheddar cheese. Blend with two knives or a pastry blender until the pieces are about the size of small peas. Add 2 tablespoons water, a few drops at a time and toss lightly with a fork. Shape the pastry together gently with the hands. Roll out and fit into pie tin or cut into 8 pieces and fit into individual tart pans. Bake at 450 degrees F. for about 10 minutes. Cool.

Chocolate, Coconut Shells

Melt 2 squares of unsweetened chocolate and 2 tablespoons butter. Dissolve ⅔ cup powdered sugar in 2 tablespoons hot milk. Combine with the chocolate mixture. Add 1½ cups flaked coconut. Press into pie pan and set into refrigerator to harden. To serve fill with slightly softened peppermint ice cream.

Heavenly Pumpkin Pie

Bake a 9-inch pie shell
¾ cup milk
2¼ cups canned pumpkin
Dash of salt
½ teaspoon cinnamon
½ teaspoon nutmeg
½ teaspoon ginger
1½ cups brown sugar
5 eggs
2 tablespoons gelatin
⅓ cup cold water
1 cup whipping cream

Heat the milk in the top of a double boiler, add the pumpkin, sugar which has been mixed with the salt and spices. Beat the egg yolks slightly. Gradually add some of the hot mixture to the yolks, mixing rapidly. Add to the pumpkin mixture and cook in the double boiler until thickened, stirring constantly. Soften the gelatin in the cold water. Add to the hot custard and stir until dissolved. Cool the filling until it begins to thicken. Beat the egg whites until stiff, fold them into the filling, and then chill—but do not set. Whip the cream; add 1 teaspoon grated orange rind and 5 tablespoons sugar. Fold lightly into the pumpkin mixture. Chill until thick. Spoon into the pie shell. Let set in refrigerator. Serve as it is or garnish with more whipped cream.

Pampered Pumpkin Pie

Bake a 9-inch regular pumpkin pie. Then sprinkle over it ¾ cup broken pecans mixed with ⅔ cup brown

■

MY FAITH

BY PEGGY WINDSOR GARNETT

How can these dogwood boughs be gay again
When now they are as smooth as polished wood?
How can the dull magnolias once that stood
To hold their petaled cups, again be vain?
And will this land, so miserable, remain
As barren thought or soon return to good;
Where daffodils in ruffled yellow hood
Will march, a thousand strong, in pewter rain?
My faith is sure that dogwoods will be white,
Magnolias pink, and over dreary ground
The golden daffodil is spring's reward;
And I shall be reborn to gain new sight.
Eternal spring is mine, when heaven bound,
For I shall walk in footprints of my Lord.

■

sugar and 3 tablespoons melted butter. Slide pie under the broiler just until the topping begins to melt.

Bride's Pie

Bake a 9-inch pie crust.
1 envelope gelatin
¼ cup cold water
3 egg yolks
1 cup milk
½ cup sugar
3 egg whites
½ cup flaked coconut
Dash of salt
1 teaspoon vanilla
1 teaspoon lemon extract

Soften the gelatin in cold water. Beat egg yolks slightly with the sugar. Add the milk. Cook in double boiler until of custard consistency, stirring constantly. Add softened gelatin to hot custard and stir until dissolved. Add the salt. Cool. When beginning to thicken, fold in the stiffly beaten egg whites, coconut, flavorings. Spoon into baked pie shell. Set in refrigerator to chill. Sprinkle with toasted coconut just before serving.

Cheesy Tarts

Divide the Cheese Pastry into 8 tarts. Bake in a 450 degree F. oven for about 10 minutes. Cool and fill with the apple filling 30 minutes before serving. Cap with whipped cream.

Filling:

3 pounds tart apples—peeled, cored, and sliced
1½ cups sugar
1½ cups water
2 cinnamon sticks
6 cloves
½ cup seedless raisins
2 tablespoons lemon juice
2 tablespoons cornstarch
¼ cup cold water

Heat together the sugar and 1½ cups water. Add the cinnamon and cloves. These can be tied in a little cheesecloth bag. Add the apples, raisins, and the lemon juice. Simmer until the apples are crisply tender. Remove the fruit from the syrup but leave the spices. Mix together the cornstarch and the ¼ cup cold water. Stir into the syrup and cook until thickened. Mix carefully with the apples and raisins after removing the spices. Cool and fill the tart shells.

Famous Southern Pecan Pie

1 cup white sugar
1 cup white Karo syrup
1 cup coarsely chopped pecans
2 tablespoons butter
2 eggs
Dash of salt

Cream the butter and sugar; add the salt, well-beaten eggs, syrup, and nuts. Mix well. Bake in a raw pastry shell 1 hour at 300 degrees F. Serve cold.

Soda Cracker Pie

12 soda crackers finely crumbled
3 egg whites
1 cup coarsely chopped walnuts
1 cup sugar
1 teaspoon vanilla
1 teaspoon baking powder
1 cup whipping cream—whipped stiff

Beat the egg whites until stiff but not dry. Add the sugar slowly beating constantly. Then add the rest of the ingredients. Pour mixture into a greased pie pan. Bake 30 minutes at 350 degrees F. When cool, top with whipped cream and set in refrigerator for about 5 hours to chill before serving. This pie has an unusual taste and consistency—good.

Apple Crumb Mince Pie

(a repeat request)

1½ cups mincemeat
1½ cups grated apple
2 tablespoons brown sugar
1 teaspoon lemon juice
1 tablespoon lemon peel grated
¼ pound butter
⅓ cup sugar
1 cup flour

Line the pie plate with pastry, mix the brown sugar, lemon juice, and peel with the grated apples (add more sugar if pies are too sour) and put in pie shell. Spread mincemeat over the apples. Mix the butter, sugar, and flour together until crumbs are formed. Sprinkle lightly over top of pie and bake at 375 degrees F. for about 35 minutes or until crust is baked, and crumbs are brown.

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The Book "Jesus the Christ"

(*Continued from page* 805)

Church"; but according to the author, "the completed work" was "read to and approved by the First Presidency and the Council of the Twelve." It was also "published by the Church." Under these circumstances, and notwithstanding the fact that it presents "the writer's personal belief and profoundest conviction as to the truth of what he has written" —which, to be binding upon the reader must accord with revealed scripture, the treatise enjoys an authoritative endorsement such as few books enjoy.

In his preface the author says: "It is particularly congruous and appropriate that the Church of Jesus Christ of Latter-day Saints—the only Church that affirms authority based on specific revelation and commission to use the Lord's Holy Name as a distinctive designation—should set forth her doctrines concerning the Messiah and His mission." (Preface to *Jesus the Christ*.)

". . . As we proceed with our study," he continues, "we shall find that among the specific teachings of the Church respecting the Christ are these:

"(1) The unity and continuity of His mission in all ages—this of necessity involving the verity of His preexistence and foreordination. (2) The fact of His antemortal Godship. (3) The actuality of His birth in the flesh as the natural issue of divine and mortal parentage. (4) The reality of His death and physical resurrection, as a result of which the power of death shall be eventually overcome. (5) The literalness of the atonement wrought by Him, including the absolute requirement of individual compliance with the laws and ordinances of His gospel as the means by which salvation may be attained. (6) The restoration of His Priesthood and the reestablishment of His Church in the current age, which is verily the Dispensation of the Fulness of Times. (7) The certainty of His return to earth in the near future, with power and great glory, to reign in Person and bodily presence as Lord and King." (*Ibid.*, p. 5.)

The gospel concept of the unity and continuity of Christ's mission in all ages—pre-mortal, mortal, and post-mortal—is peculiar to The Church of Jesus Christ of Latter-day Saints. It is the central theme upon which the whole gospel of Jesus Christ hangs; it gives meaning and purpose and opens one's mind to an understanding of his teachings and the events of his life. Without such an understanding, one's concept of Jesus and his gospel is, at best, but fragmentary. That there is a desperate need for enlightenment on this matter is evidenced on every hand. For example, in 1957, in an "anti-Mormon" book, the authors attacking our teaching of this truth wrote:

"In traditional Christianity the concept 'Christians' referred to the beliefs and practices originating

■

TELL YOUR FACE!

BY FRANCES GORMAN RISSER

My five-year-old was bubbling
With early morning bliss
When I, with glum and sober mien,
Stooped down for her warm kiss.

"You just aren't happy, are you,
Mom?"
She asked with artless grace,
"Or maybe you are happy, but
You haven't told your face!"

■

and/or associated with Jesus Christ. That it should have applied to those things which antedated His coming was unthinkable. There is neither scriptural nor historical basis for such a use. . . . the divine Person of Jesus Christ . . . first became known to mankind two thousand years ago. Christianity begins with Him; . . . He established the way of salvation when He came to earth; . . ." (Rev. Jerome Stoffel, A. B., and Rev. John P. Weisengoff, M.A., S.S.L., S.T.D., *To Share the Faith*, pp. 8-9.)

The Church of Jesus Christ of Latter-day Saints labors under no such limited concepts. The superior knowledge and understanding which it has concerning the "unity and continuity of" the mission of "Jesus the Christ in all ages" and the many aspects of his eternal life have come through modern revelation—the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and other revelations received by Joseph Smith, Jun., and his successors. This additional scripture brings into focus vast

areas of Christ's life and mission not otherwise available. It also sheds much light upon the meaning of the sacred records which the world already had.

Not least among the merits of the treatise is the author's strict adherence to the written records, with all of which he was intimately familiar. He undeviatingly pursues his subjeet, thereby avoiding distracting controversy. Much of what he says is in the language of the scriptures themselves. All he writes is meticulously documented. His work is exhaustive and complete. There is little, if any, available authentic information about the "Christ" which he does not consider. In his remarkable volume all aspects of the Master's life and mission are marshalled to bear witness in perfect unity to the all-important truth that "Jesus the Christ," under the Father, is the center of the universe.

From a study of this treatise, one gets a feeling that there is an urgency about obtaining an understanding and appreciation of such scriptural declaration as: "I am the Lord thy God, . . ." (Exodus 20:2.) This truth the scriptures affirm in one way or another over and over again.

"I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way; . . ." (D&C 104:14-16.)

"Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins"; (*Ibid.*, 29:1.)

". . . if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me." (*Ibid.*, 14:6.)

"If thou lovest me thou shalt serve me and keep all my commandments." (D&C 42:29.)

When one considers the Savior as portrayed by Dr. Talmage in *Jesus the Christ,* he thinks of the great council in heaven where, on the Father's terms, Jesus volunteered to be the Redeemer; to make the sacrifice required to put into operation the gospel of redemption. "Send me," said he, "I ask. I seek no recompense, save that which then were mine; mine be the willing sacrifice, the endless glory thine." (*Elias; An Epic of the Ages,* Orson F. Whitney.) One thinks of him on the mount with the brother of Jared some twenty-two hundred years before his birth in Bethlehem. In that account is given the clearest word picture of a premortal spirit to be found in Holy Writ. "Behold, [Jesus said to the brother of Jared] I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . .

". . . this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

". . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image." (Ether 3:14-16.)

Contemplating the humble circumstances of Christ's birth in Bethlehem, one marvels at his loving condescension, and one's soul attunes with the ". . . multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13-14.)

One sees him in the temple at the tender age of twelve—already somewhat conversant with his mission—and hears him tenderly ask his mother, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.)

One is led to follow through the events of his ministry—his baptism, for example, where he set the pattern that we must follow; one remembers his conversation with the Samaritan woman at the well and hears him say: ". . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

This calls to mind the lesson the Master gave at the tomb of Lazarus in response to Martha's statement, ". . . Lord, if thou hadst been here, my brother had not died.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (*Ibid.*, 11:21-22.)

". . . I am the resurrection, and the life: [He replied] he that believeth in me, though he were dead, yet shall he live:

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"And whosoever liveth and believeth in me shall never die. . . ." (*Ibid.*, 11:25-26.)

One thinks of the Savior in the temple during those last days of his mortal ministry; of his suffering in Gethsemane and on the cross; of his resurrection; of his appearance to Mary at the tomb and to the others later; of his ministry among the Nephites; of his appearing with the Father to the Prophet Joseph in the Sacred Grove and later to Joseph and Oliver in the Kirtland Temple; and finally, one previsions the events of his approaching "second advent" and of the judgment and glory to follow.

One who gets the understanding, the vision, and the spirit of the resurrected Lord through a careful study of the text *Jesus the Christ* by Elder James E. Talmage, will find that he has greatly increased his moving faith in our glorified Redeemer.

-

If you shouldn't do it – don't

RICHARD L. EVANS

THE SPOKEN WORD

There are two sentences from currently popular plays which today suggest a subject. The first is the tearful utterance of a boy who had seen an irreparable tragedy result from a series of angry, senseless circumstances. "I wish—" he said, "I wish it was yesterday."[1] The second is a similar sentence spoken by a person who had pressed a point too far, and received an answer she would rather not have heard: "I wish it were five minutes ago."[2] "I wish it were yesterday." "I wish it were five minutes ago." "I wish I hadn't gone there." "I wish I hadn't done it." "I wish I hadn't said it." We wish we had lived so that we wouldn't have so much reason to wish we had done differently. This is the looking back in life that too often makes us wish we had had a farther foresight. Despite our best knowledge, our best judgment, our best planning, there are accidents, and there are honest mistakes and miscalculations and unforeseen events that intervene. But there are also sometimes blind and stubborn mistakes, angry mistakes, and sometimes deliberately dishonest mistakes that ignore proved principles and morals and the keeping of commandments. And while we may not know exactly how we shall feel when we do something we know we shouldn't do, or say something we shouldn't say, we do know for a certainty that there will be sorrow, regret, anxiety, uneasiness, and that we shall pay a penalty equal to or greater than any so-called satisfaction received. We do know the principle of causes and consequences, and down deep within us, we do have a warning, an inner awareness against every cheap or shoddy or dishonest or immoral or cruel or unkind act or utterance. "I wish it were yesterday." "I wish it were five minutes ago." "I wish I hadn't said it." "I wish I hadn't done it." "Would you be exempt from uneasiness"; said a time-respected source, then "do nothing you know or even suspect is wrong. Would you enjoy the purest pleasure; [then] do everything in your power which you [honestly] believe is right."[3] And so we would plead with those who are young, and with others also: Avoid regret by standing up to standards. If you shouldn't do it, don't.

[1]*West Side Story.*
[2]Checkmate (*The Star System*).
[3]Rules of Life, published in *The New Dictionary of Thoughts.*

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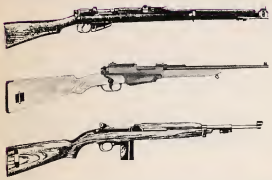

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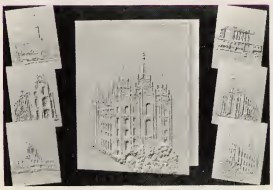
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■ *The author, Dr. John B. Scofield, an Indianapolis psychiatrist, recently gave the following talk to high school students in his home town of Brazil, Indiana. Dr. Scofield was formerly on the staff of the Menninger Clinic, Topeka, Kansas. The article is reprinted with permission from* The Menninger Quarterly.

BY JOHN B. SCOFIELD, M.D.

A PSYCHIATRIST TALKS TO

As I was trying to get together some ideas about what I might say to you today, my son came in on his way to bed. I told him that I was coming here today to tell you what a psychiatrist does.

He said that sounded pretty dull to him. I asked him what he would talk about if he were I, and he proceeded to tell me the details of the "Twilight Zone" television show he had just seen, a fascinating story about what happened when the earth got out of orbit. I agreed with him that the "Twilight Zone" would be hard to beat.



But let me tell you something about what a psychiatrist does anyway. Most of all he sits and listens and doesn't talk much. This afternoon I am going to let you be the psychiatrist, and I am going to do the talking. I am going to tell you what a patient told me.

I'll call her Mrs. X. Mrs. X is a 23-year-old young woman, a pretty girl, but the sadness and concern in her face looked as if it would have taken many more than twenty-three years to accumulate. She said she had come to see a psychiatrist because she had recently become so despondent that she had seriously considered taking her own life.

She didn't think that mattered much except that she had three little girls, and she guessed it would matter to them. The oldest was five, the youngest eight months. She showed me a picture of the younger two, and I agreed that it would certainly matter to them.

She said that she didn't think it would matter much to her husband—for very long anyway. She felt she had ruined his life; he never said so, but she knew deep down inside he felt that way.

He was so unhappy with his job as a draftsman in the engineering department of a large factory. He had always wanted to be an architect. She said she could never forget that it was her fault that this dream of his would never come true.

She described how much her husband had changed in the last few years—nothing much seemed fun for him any more expect maybe his coaching Little League baseball.

He seemed to resent the fact that they had only little girls and no boys. The first sign of a smile came when she said she thought the four-year-old girl was trying hard to be a boy—she seemed to know her daddy wished that she had been one.

Her smile faded as she said, "We both lost part of our lives—maybe the best part. It's as if we went to sleep and suddenly woke up to find that we were old people. My husband and I hardly talk about anything but bills and the things that need fixing around the house. He just watches TV, and I pick up toys and wash and cook and iron clothes."

She said the worst part of all was the children—they didn't deserve what was happening to them. They were really good kids. Particularly Nancy tried so hard to keep her parents in good humor, but most of the time she was trying to do something that was impossible.

Mrs. X broke into tears and said at times she believed she hated her children and wished she could get away from them and never see them again. Particularly the baby—she seemed to need something from her all the time.

"So many times, by the time evening comes I feel I have given all I can give, and somebody has to see that it is my turn, but I don't think a mother is ever supposed to have a turn," she said. "When I feel this way, I just look for an excuse to pick on the kids. It sounds terrible to say, but I am jealous of them—I would like to have fun and do what I want to do. Bob and I haven't gone dancing in over a year now."

She went on to tell me that she and her husband had known each other since grade school and had dated since she was a sophomore and he was a junior. They planned to marry after he got through the first two or three years of college.

Somehow when it was time to be graduated from high school it seemed impossible to wait that long. "I couldn't see running the risk of losing him to some college girl," she

TEENAGERS



said. "I am sure we loved each other very much then, but we're different people now.

"I went to college with him—it was fun for awhile. We lived in a trailer, and I had a job for awhile, until I was going to have a baby. Finally Bob said he refused to take any more help from our parents, and he went to work in the job that he has now.

"My folks insisted that we take enough money from them to keep us going, but there were strings attached—you would have to know my parents to understand. Though they said they didn't want me to marry so young and seemed to want us to wait, I can see now that they were so afraid that I wouldn't get married, particularly Mother. I believed she was really relieved when we eloped.

"I am not sure she realized it herself—I never thought about it before—she would make fun of old maids and read the wedding news in the paper loudly like it was such a big deal. She was so concerned that I be popular. I believe she would have been more upset if I didn't have a date for a dance than if I had gotten an F on my report card.

"And the funny thing is that she was trying so hard to do what she thought was best for me. I can't bear to let her know how miserable I am. Why did they let us start dating so young? It was like I was in training to catch a man and nothing else mattered."

She clenched her hands into fists when I told her she talks as if her marriage to Bob had been engineered by her and her mother. Didn't Bob have anything to say about this? She said she knew Bob had been very much in love with her when they were in high school, and for a little while after they were married. But boys are different from girls in more ways than they realize.

"In effect," she said, "boys are not as mature in some ways as girls are when they are in high school. Bob was like most boys at that age, had some kind of turmoil going on inside. He needed so much to prove that he could become a powerful, worthwhile person, but at the same time he was afraid inside.

"It's funny, with other fellows he looked so confident and strong. With his parents and other people he was different, he was really shy and sometimes acted as if he had a chip on his shoulder, as if he had to hide the idea that anything meant very much to him.

"Since we have been married he is pretty much that way with me," she said. "But before, he was a different person entirely. He could talk by the hour with me and tell me how he felt about most things. Things like religion, death, and what he wanted to make of his life.

"With me he could let the little boy feelings show, and it didn't seem to embarrass him. Deep down inside he needed me to be a kind of a reassuring mother to him, and at the same time he needed me in another way—having everybody know he was going steady with me was like wearing a sign around his neck to make sure that no one doubted his masculinity, like loud cars and driving wild. But I am sure he really loved me too.

"I think it was really the little boy part that agreed to marry me. Even though Bob did love me, his saying OK to getting married then was like taking the line of least resistance. The little boy part was frightened to think of having to get to know new girls and compete socially with other fellows. His marriage to me was kind of a hide-out from a more adventurous life.

"It's a funny thing; I think Bob tried to make himself believe that fellows who get married when they are teen-agers are courageous and strong and more grown-up than the fellows who wait. But I think that deep down inside, Bob feels that by getting married when he did, he kind of chickened out. He let his future be taken out of his hands without really fighting to make sure he could get life headed in the direction he wanted it to go. He should have been strong enough to make us both wait."

She paused for a moment, then her voice took on a subdued fervor. "No, I guess I was the one who should have been strong enough to make us both wait. Girls at that age can see things a lot more clearly than boys can. They know what they are insecure about—about being attractive enough, being paid attention to, and being able to get married.

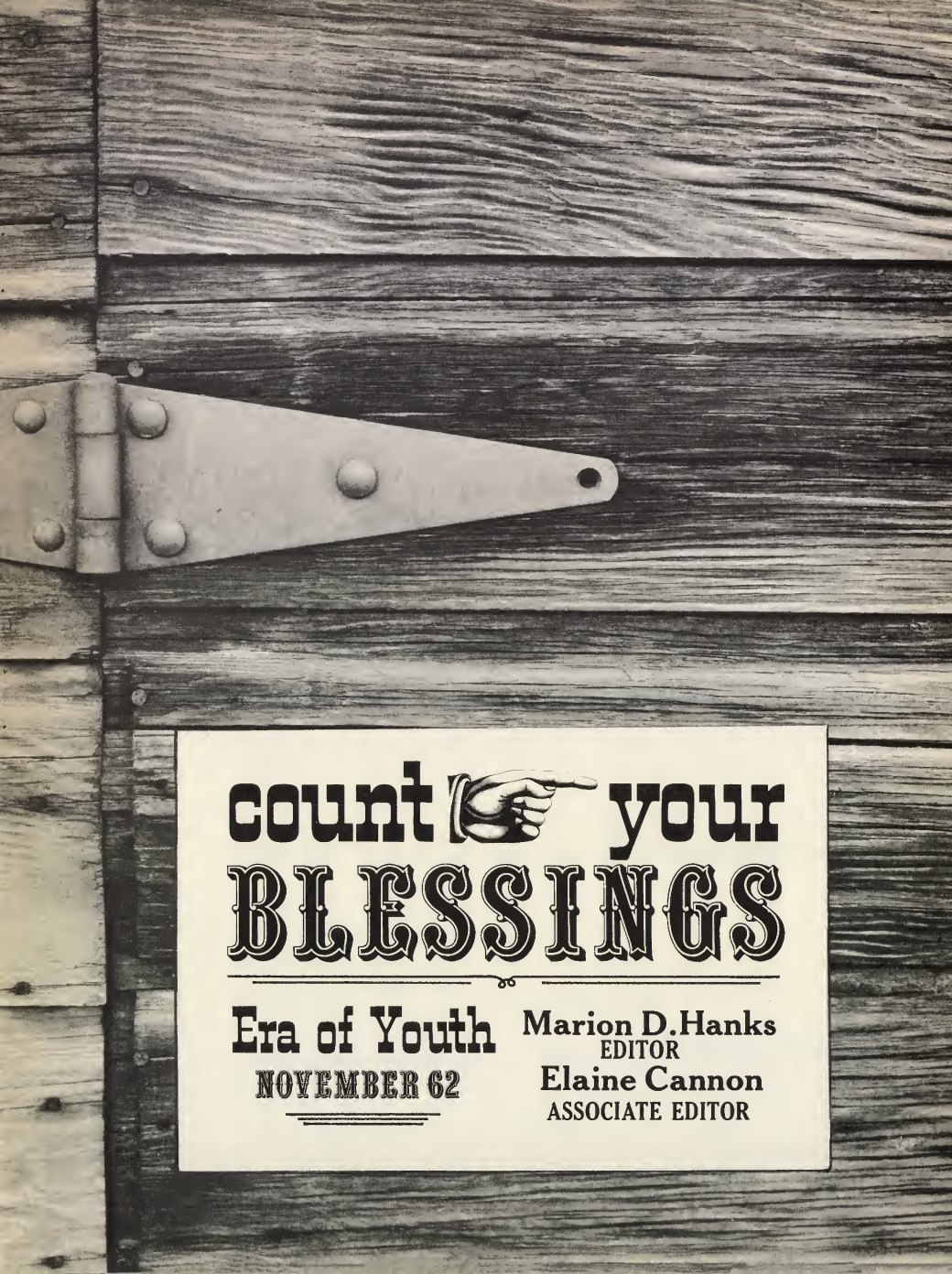
"Boys don't really know why they do feel so insecure, and they think none of the other fellows feel as frightened as they do. I took advantage of the little boy part that needed mothering. I guess I really knew what I was doing all the time.

"I was so sure that the only thing I had to worry about in life was getting a husband. I didn't think much about what we had to give up to get married. We needed more time to be young, to buy new clothes, instead of an electric bill, to get around and see some of the world, to try out new ideas. If only we had had more time to grow up—I wouldn't feel jealous of my own children, and Bob wouldn't resent me and the kids so.

"What can I do—I don't see any way out."

All right, you are the psychiatrist; what are you going to do to help Mrs. X find a way out? Maybe you feel as uncertain as I did when I first thought about this problem. But as a matter of fact you do have the solution that I was unable to provide.

What I didn't tell you is that before I could get my son to go to bed, he convinced me I should tell you a "Twilight Zone" story. Mrs. X came to see me on November 22, 1967, five years from now. And you know Mrs. X very well—she is sitting in the second row, and Bob is over there near the back.

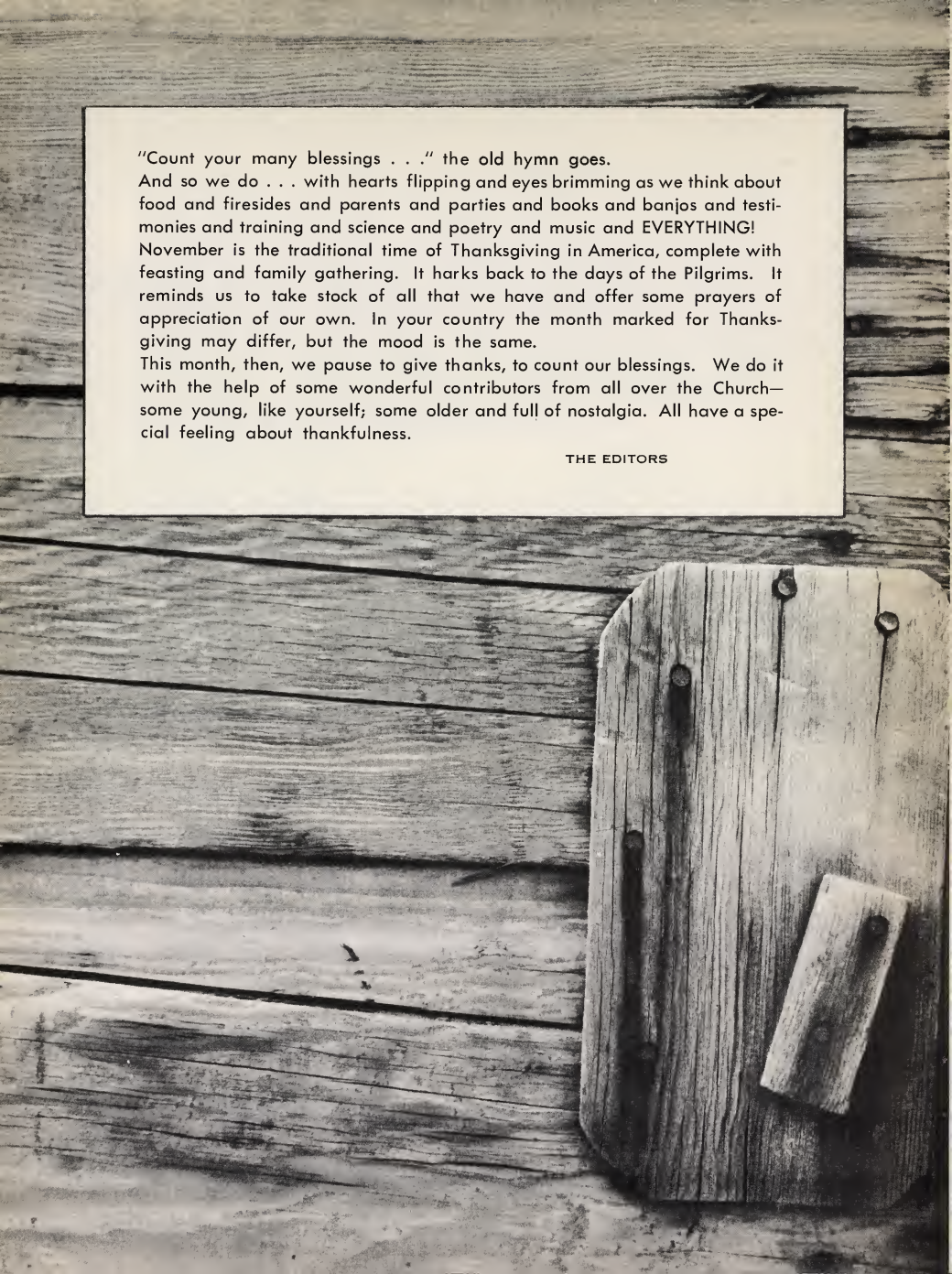


Era of Youth
NOVEMBER 62

Marion D. Hanks
EDITOR
Elaine Cannon
ASSOCIATE EDITOR

"Count your many blessings . . ." the old hymn goes.
And so we do . . . with hearts flipping and eyes brimming as we think about food and firesides and parents and parties and books and banjos and testimonies and training and science and poetry and music and EVERYTHING!
November is the traditional time of Thanksgiving in America, complete with feasting and family gathering. It harks back to the days of the Pilgrims. It reminds us to take stock of all that we have and offer some prayers of appreciation of our own. In your country the month marked for Thanksgiving may differ, but the mood is the same.
This month, then, we pause to give thanks, to count our blessings. We do it with the help of some wonderful contributors from all over the Church—some young, like yourself; some older and full of nostalgia. All have a special feeling about thankfulness.

THE EDITORS





AMY OWEN

Thanksgiving

Oh God—
I thank thee not only for physical comforts,
But for the myriad beauties and sensations
That turn time into life
And its kaleidoscopic miracle.

I thank thee for art:
The mute-violent colors of a painter's brush
That speak across epochs in a timeless,
racing language;
The colored waves of sound evoked by a great
musician in a moment of ecstacy;
A word's brilliant flash as it leaps from a page
to illuminate an emotion in my mind.

I thank thee for nature:
A watercolor sunset;
A diamond-tingling dawn when the air is a
crystal dewdrop against my cheek;
The hush of a wood—smell of fallen logs and
pine needles, an orchid in a snow bank;
The lonely majesty of a desert—empty gray of
sage on sand;
The lash of waves spitting spume and spray against
a cliff;
A violet's heart.
I thank thee for my body—
That it is young and warm, free and spirited.

I thank thee that I have known emotion
Felt its transport, a bed of clouds,
A mistyness of tears about my eyes,
A swelling in my throat,
A fulness in my breast.

But more than all of these, I thank thee for the
ability to feel pain;
Thank thee for the knife in my heart;
The bitterness on my tongue;
The empty hollow moments racked with a scream
that will not unloose, but only echo in my aching shell;
For the frustration of hopes dead and four gray walls.

I thank thee for these that I might feel the peace
which follows,
The calm that soothes the pain-frayed soul
That makes all else sweeter
And enables me to see across the galaxies of
space and time
To home.

BY AMY OWEN, 18
WALLA WALLA, WASHINGTON

AN OPEN LETTER TO OUR HEAVENLY FATHER

Most Mighty God—
In these times of trouble and strife, I wish to seek a moment of solitude with thee and thank thee openly for thy marvelous blessings.

First, dear God, I thank thee for the privilege of being born in the promised land of plenty—this great America. I thank thee, O God, for inspiring men of great moral stature to lead our ship of state on a peaceful course on a sea of life made treacherous by storms of greed and passion.

I thank thee, O God, for goodly parents, parents that have led me through darkness of despair to the brighter glory of thy great work and its manifold blessings. Parents that have fed me, clothed me, and passed on to me the wondrous privilege of being able to say "I am a Mormon."

I thank thee, O God, for a sound physical body, an alert, healthy mind, and a humble spirit which may someday return to thee in thy celestial kingdom.

I thank thee, God, for the paragons of faith and obedience that guide thy Church through thy divine revelation and inspiration.

I thank thee for the privilege of being able to take the girl of my choice to thy holy temple, to be united as one, for time and all eternity. For the opportunity of having my children sealed to me, and being able to raise them in thy true Church.

I am grateful, dear God, for everything thou hast placed at my command, for my use and convenience. Life is as a great kaleidoscope when lived in conjunction with thy word. Each turn a new day, permeated with peerless, ever-changing patterns of glory and beauty.

Ofttimes, O God, it is difficult to realize thy presence amid the hustle and the rush that constitutes today's metropolitan society. At these moments, it is only necessary to repair to the quiet of the home, or the splendor of thy natural creations.

When ere I walk amid lofty pines, or gaze silently at the moon reflected by a black midnight sea, or listen to a coyote in mournful prayer across the desert's plains, then I know of thy presence, dear God, and offer this prayer to thee:

In gratitude, Lord, my head is bowed
In a solemn and gracious prayer.
My spirit soars like a downy cloud
With the knowledge that thou art near.

Stay by me, Lord, when I do seem
From thy straight and narrow to stray,
For I know thou lovest and will redeem
If I but remember to pray.

In the name of Jesus Christ. Amen.

RONALD ACHESON, 19, SAN DIEGO, CALIFORNIA



LIFE IS QUICK IN PASSING

This letter comes to you as one of greeting and out of my personal interest in your welfare, wherever you may be.

Through having made many interesting discoveries in my lifetime associated with wonderful blessings, I would like to pass some food for thought over to you, for your careful consideration. (Remember, God our Eternal Father had the Savior [through the Prophet Joseph Smith] promise Latter-day Saints they would (a) find wisdom (b) great treasures of knowledge; even hidden treasures. Should (c) run and not be weary (d) walk and not faint . . . if they obey the Word of Wisdom and keep his commandments.)

Right now I desire to refer to the advisability of using time in a constructive manner, inasmuch as the most important period of our lives belongs to the first twenty-five.

You are reminded one of our hymns says "Time flies on wings of lightning; We cannot call it back that, Life is quick in passing 'Tis as a single day." The gospel itself helps us to realize life is as a schoolroom and a time for learning. So, besides being a wonderful gift to us from our parents by divine planning; time, as an asset of use, is more precious than any amount of wealth which one might spend many years in seeking as a means to being purposeful or in accumulating as evidence of having been successful.

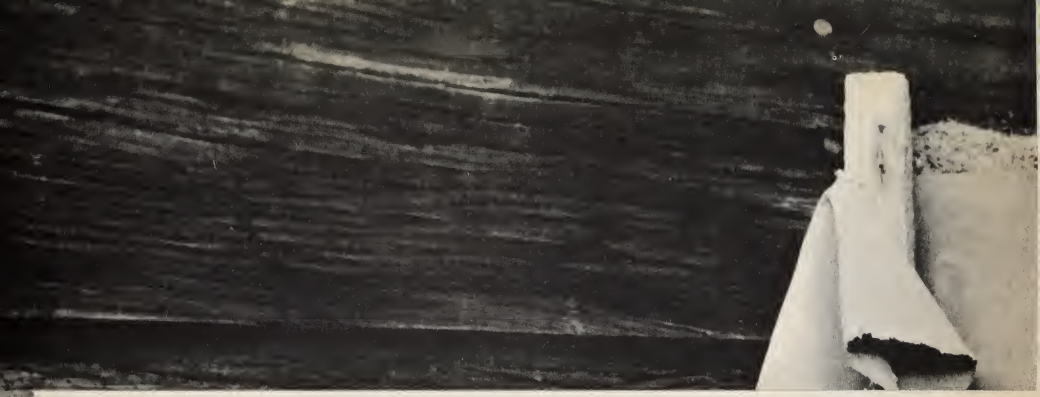
But under the influence of apostate religious instruction the individual is advised to "listen" i.e. "believe on the Lord Jesus Christ and be saved." In the field of trade and finance, again everyone is urged to "listen!" It might be to a favorite program through a transistor radio of a special make, or to watch for it on the latest TV model.

Now . . . as a member of the school of thought where each is encouraged to "be a doer and not a hearer only," on which side of the road do you drive relative to the task of (1) improving the mind (2) fostering a righteous disposition (3) developing talent for (a) a vocation (b) recreation?

In other words, whom do you serve most of your time? Is it the will of Heavenly Father who expects us to return to him much better off in mind and body for having made the journey to Earth? Or the purposes of the adversary whose wickedness in preventing his birth on earth too, would have us ignore our opportunity for advancement along the pathway to our eternal reward?

Do check up with yourself to see what kind of discovery you make.

Yours with love and cheers
Aunt "J." (Sig)
AUSTRALIA.



What Did You Say?

Your speech is showing! Are you proud of it? Is it polished and intriguing, and does it communicate? Can you list it as one of your personality assets? Or are you careless, indifferent, with the mistaken belief that speech is just speech, just something everyone has, so why worry.

S-p-e-e-c-h spells

Success, Power, Enlightenment, Entity, Career, Horizon to the youth who conscientiously thinks of it as a most basic part of personality and proper grooming.

Speech at its best should be:

Conversational, specific, sincere, smooth, picturesque, clear.

Voice? Make it resonant, give it body, send words out to be heard. Make your tones pure, eliminate harsh or breathy qualities. Be aware of the need to have change in pitch,



volume, and rate of speaking. A word speeder is a person who ejects 160 words a minute. A slow boy is one that turns out only 90 words a minute. Time yourself. Make sure you are in the "middling" lane. Effective speech has need for pure high tones and low tones. Intersperse them with your regular pitch range for the listener's interest. Emphasis can be given through volume change. Do not fear soft tones and contrasting powerful ones.

Voice is dependent upon proper placement of tongue, roundness of lips, and drop of the jaw. The throat must be very relaxed with no muscular tension. (Yawning is a good throat exercise and relaxer.) Support from the diaphragm is necessary for good tone production. Tones should be sent up and out.

BY VIRGINIA ANDERSON



Pronunciation? Correct pronunciation is a must. Listen to how you sound. Develop an ear for sounds and the ability to make them. Watch simple words that are often used: why, what, because, just, again, for, get. Be articulate in speech. Eliminate the a—a—a or the er—er—er.

Body? One should stand or sit tall with head high, one foot in front of the other, and plenty of stretch from hips to ribs. Don't squash the diaphragm. Give it room to support good tones. Eyes should reflect thought. Eye contact is IMPORTANT. Relax hands at side. Use them to express and sustain ideas. Don't be a weight shifter, eye roller, chest drooper, hand-in-front holder, feet shuffler.

Make your body work for you in producing good speech and holding an audience.

Content? A voice alone cannot produce good speech. Thoughts, ideas, content, are im-



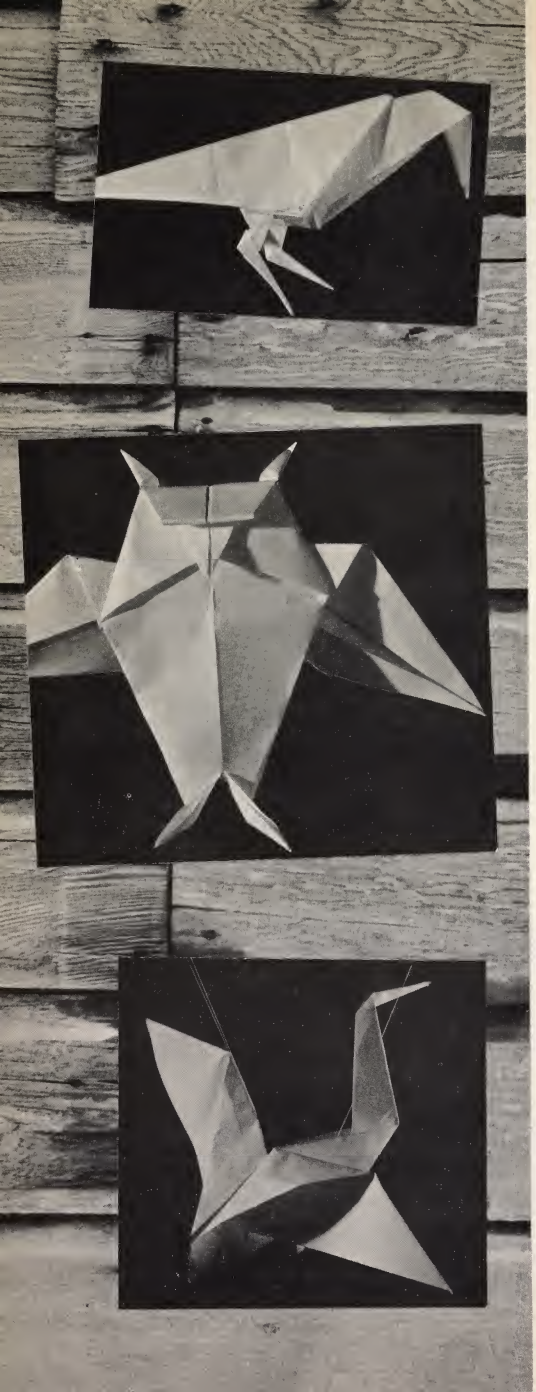
portant. Don't be satisfied with just jive talk. Have something to say. Say it interestingly and well.

Learn the "do's and don't's" of good speech. Be willing to make the effort so that you can count on the listener believing you and liking you.

Important? "The first duty of man is to speak, that is his chief business in the world." Walt Whitman.

"Power is with the man who can speak." Lord Salisbury.

Be sure speech is on the ledger side of your talent account. Discipline, practise, some know-how, more practise are prerequisites for a good workable, pleasing speech. He who can speak well has poise, and greater still the ability to think. Perk up! Cue up! Speak up!



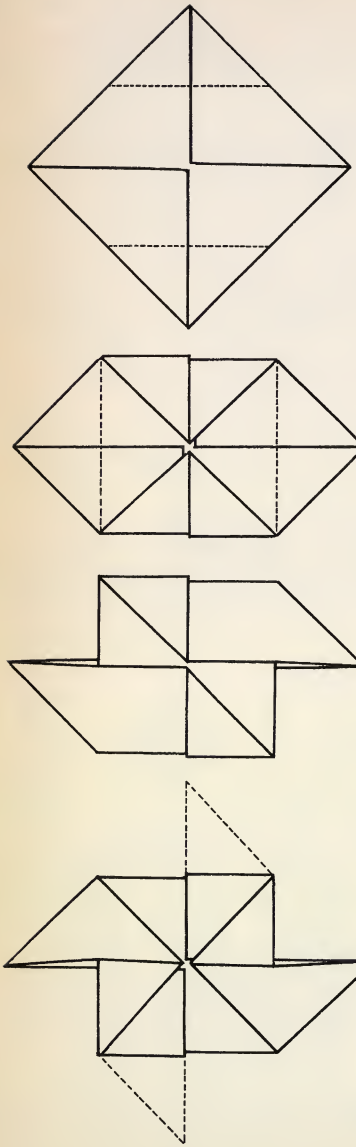
No Idle Hands Here

Several years ago Mother came home from New York with some strange-looking books. These books were all about Origami. Our family was curious as to what Origami was. Mother explained that Origami is the Japanese art of folding paper into different exciting shapes and forms. She showed us chairs, birds, and other objects which her friend in New York had made. They were so cute we all wanted to make something ourselves. So we did! Soon we could each make nut cups and before the night was over, birds and flowers. Origami was first used as a form of prayer. People would fold things according to what they needed and set them outside their doors. Down through the ages it has been used to illustrate stories and for festivals. It is no longer used as a form of prayer but is now taught to almost all Japanese children. They make many decorations and even their own toys, such as soldiers, hats, purses, dolls and doll furniture, boats, and birds. They can string the birds together making a mobile or make the boats out of waxed paper enabling them to float. Japanese people also make things, paste them on white paper, and draw in the background. This is done with many articles such a flowers, many kinds of animals, people, furniture, and seasonal decorations. After finishing an article they sometimes paint or paste on faces, arms, legs, shadows, etc. to make the article look complete. Some things are just folded, but others are cut in places to identify the object more clearly.

Regular Origami paper is square and comes in two or three different sizes. The regular size is about four by four inches. It is very colorful on one side but white on the other. A package has a wide assortment of colors with a few speckled sheets.

I've found Origami to be very helpful to me when I'm tending, as it entertains the children. We also use the nut cups for parties and make place cards and other little favors.

BY MALON McLATCHY







"Mormons are the ice-cream eating-est people anyplace."



"Homemade bread? M-m-m-mmmmm!"



"The best is none too good for family hour treats . . ."



"Let's toss a salad . . ."

Lots of things to be said for Food and Friends ... anything tastes better when the company is good!



"Coming back to the house after for Smorrebrod* is the greatest."
*Sandwiches in Swedish



"Mom says a prospective missionary should learn to cook. I wonder if my companion will object to corn fritters three times a day. They're my specialty."

All photos, left to right.

Left top: Mike Wellenmann, Michael Hall, Martha Wellenmann, Linda Steele, Alaskan-Canadian Mission.

Left bottom: Mrs. Janet Booth and daughter Allyson, Monument Park Stake.

Center top: Gary Gibson, Tuzigo Stake; Jeanne Hardy, Monument Park West Stake.

Center bottom: Joyce Bjornn, Paul Halliday, Bruce Barlow, Susan Cox, Dennis Beck, Bountiful Stake.

Right top: John Rich, Mari-Anne Ekdahl, Soderhamn, Sweden; Dave Robinson, Pat Lane, John Davis, Pat and Tom, Monument Park West Stake.

Right bottom: Claudia Spencer, Bob McMullin, Jo Spencer, Dave Folland, all of Farley's Stake.

What would we do without FRIENDS





Robert Mark Petersen, Oxnard Second Ward, Santa Barbara (Calif.) Stake, received two National Science Foundation research grants for summer study. The Hueneme High School senior is a member of the California State Scholarship Federation and has been accepted for the honors program at Brigham Young University. He has received a California state scholarship, a Bolker scholarship, and a National Merit commendation.

A past president of his deacons' and teachers' quorums, Robert is now secretary to his priests' quorum.

Grant Brand Walther, Anchorage Second Ward, Alaska Stake, is a seventeen-year-old senior at East Anchorage High School where he is president of the Key Club and Debate Club. He was first place winner in the Porter scholarship contest and was awarded a $1000 prize; received first place honors in the Greater Anchorage Science Fair; awarded the Junior Leadership certificate and the Westinghouse award for his work in 4-H; participated in the first and second summer science training programs at the University of Alaska sponsored by the National Science Foundation; received the Elks "Youth Leadership Award" and a $250 saving bond; and was a finalist in the National Science Fair at the World's Fair, Seattle.

A holder of the Duty to God award, Grant has earned five individual awards, four with 100 percent seals, and is secretary of his Explorer post.



Bonnie Jean Bybee, Uintah Ward, Weber Heights (Utah) Stake, is an honor student at Bonneville High School and a member of the National Honor Society. She has had a 100 percent attendance to all her church meetings for the past six years and has her Honor Bee, Mia Joy, and Laureate awards. During the summer Bonnie is a counselor at Camp Lamondi. A junior Sunday School and Primary teacher, she plans to attend BYU.

Patricia Lei Anderson, Kaimuki Ward, Honolulu (Hawaii) Stake, was recently named Miss Hawaii. She also won two divisions of the Miss Hawaii judging—the talent contest in which she sang a selection from Madame Butterfly *and the evening gown section. A graduate of Kamehameha School for Girls, Patricia plans to attend the University of Hawaii. She is the dance director in the ward MIA. Patricia was one of the four runners-up in the recent (Sept. 62) Miss America Pageant at Atlantic City and was winner of the talent contest.*

JULIE PINGREE WOODWARD, 21 OGDEN, UTAH

and for braces?

Dr. Ellis smiled, folding his lips together, and looked down at me in the dentist's chair. "Well, we finally got the little devils on, didn't we?"

"Yes," I said glumly as I ran my tongue along the confusion of wires and metal that covered my top row of teeth.

"Now it's up to you," he said pushing his glasses up with his forefinger. "Those bands will glitter just like little gems if you take care of them right." He clapped the palms of his hands together and nodded his head at me. "Just like little gems! You remember that young lady."

I forced a smile back at him, trying not to raise my top lip. "Just imagine!" I thought to myself, mentally kicking my foot through the thickest brick wall I could find. "Braces! When I'm a senior in high school!"

The office was a blurr of dull yellow and chrome cabinets as I waited for Mom to talk to the doctor. My teeth felt as if little men were pushing wedges between them, and I could taste blood faintly. There was a drilling ache all the way up to my cheek bones.

I stood up and walked over to Mom and Dr. Ellis. "Don't look so sad, young lady," Doctor Ellis laughed. He shook my shoulder. "Only a year, that's not so bad." He smiled and pushed his glasses up again. I smiled, forgetting about the braces. I put my tongue up in front of my teeth.

"For heaven's sakes! Don't do *that!*" Mom's voice was loud. I looked down at the round plastic buttons on her black suit, and there was a pinching feeling in my cheeks. Lines from movies and TV plays about "punk little kids with braces on their teeth" were jumping around in my mind.

Mom and I walked out of the office and down the hall past doors with black lettering. I tried to look at myself in the glass. "Sparkling little gems. Phooey!" I said under my breath.

Mom was talking steadily in an even voice. "And when you really stop to think about it, a year won't be so bad considering that your whole life. . . ."

"High school's supposed to be the most fun in your whole life," I thought, trying to listen to Mom, but not very hard. "I'm a senior. Every time I open my mouth, what will people see instead of teeth? Sparkling little gems!" Mom pushed the DOWN button by the elevator and said, "You'll be glad when it's over, you'll look back, and you'll. . . ."

I leaned against the car door on the way home, feeling every bump the car hit in my shoulder blades. Mom glanced across the seat at me. "You just snap right out of this."

"Out of what?" I asked in a high voice.

"We're paying a lot of money to get your teeth fixed." She looked straight ahead at the road. The skin on her cheeks was pulled tight. "You can just stop acting like those braces are going to kill you."

I looked out the window at the dry gravel whizzing by. "OK, I'm sorry," I said slowly, trying not to sound sarcastic, but feeling like being very nasty. My teeth were really aching now.

Later, I grinned at the hall mirror as I passed and then stepped back to look again. My face went into wrinkles and my mouth felt like I had chewed up a couple of spoons.

The phone rang. "Julie, you're wanted on the phone," my brother's high voice yelled impatiently.

I walked into the living room and rubbed the black receiver with my thumb before I picked it up. "Hello," I said slowly.

"Hi, this's Ted. We're going to the show tonight, ya know," the low voice said.

"Yes," I said listlessly, feeling the wires on my front teeth. "But you ought to see what I've got on my teeth." I stopped, expecting a sigh or screech or something over the wire.

"You got 'em on, huh?" he laughed. "Well, good. What time should we go tonight?"

"I don't care," I said, feeling as if I'd lost something inside.

"Oh, I was going to tell you," his voice went on. "You know what happened to me on the way home from work tonight?"

I felt the braces with my finger and stared into the gray carpet. "Well, if he didn't care about them, why should I?" I thought. "After all, it's only for a year." I looked up and smiled into the phone. "What?" I asked.

to their Parents

BY KENNETH SORENSON AMERICAN FORK. UTAH

Ralph Waldo Emerson, the great philosopher and writer, once said, "The house praises the carpenter." This can be said another way: "The child praises the parents." In our society if we see a child misbehaving we inquire whose child it is. We evaluate the parents by their child's actions. Since our society does this, it is up to us as children to live up to our parents' ideals. If we do this, the people around us will see, through us, what great parents we have.

In the Lord's plan he set it up so the children would have someone to follow, someone from whom they could seek counsel. This job he gave to the couple that gave birth to the child. In this way there would be plenty of love and affection given the child. Since the couple had already passed through the pitfalls of childhood with the help of their parents, they would make the ideal people to give guidance and counsel to the children.

Another reason we should obey our parents is that the Lord commanded us so to do. He gave this commandment along with nine others to Moses. It is "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Here the Lord promises us that if we obey and honor our parents, we will enjoy long lives. It is easy to see why this would be. Our parents through their guidance will keep us away from bad places where any type of accident could happen. They will urge us not to take up the habits of smoking and drinking, for these can destroy and tear down our bodies, thus shortening our lives. If we obey and follow the guidance of our parents, we will keep our bodies spiritually clean and physically clean, thus prolonging our lives. For these reasons we can see why God promised to lengthen our lives if we obey and follow the guidance of our parents.

Since the beginning of time man has passed ideas and techniques down through the ages. He has done this by teaching others, and they in turn still teach others. In infancy a child is taught the simpler ideas, that a stove is hot and it will burn you if you touch it. The parents watch and make sure their child has all the opportunities and that nothing hurts the child. Upon giving the child care it will continue to come back to the parent for advice until he reaches the age where he wants to go out and make his own decisions. This is the time when most boys and girls fall away from their parents and family. They feel that they no longer need the advice of their parents and that they can make the decisions which will be the best for them by themselves. Here they are wrong, for about this time and later they come to some of the most important crossroads in their lives. The boys have the choices to make about further education, going on a mission, serving their country, and getting married. The girls have the choices of education and marriage. I'm not saying that the parents should make these decisions, but the children can with the help and advice of their parents.

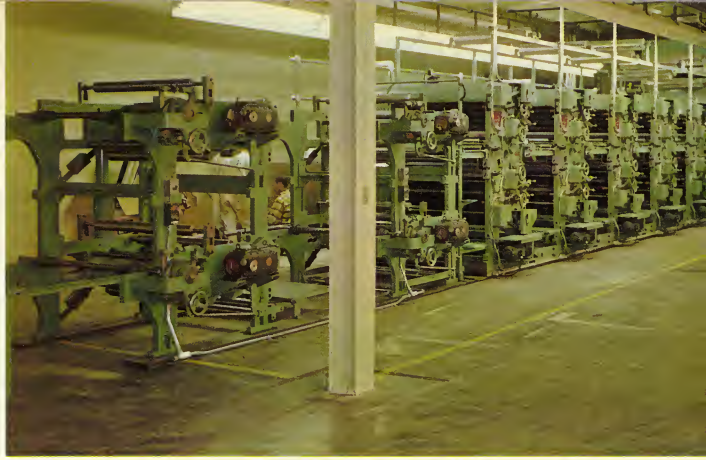
Although parents sometimes think their advice is not wanted by their children, down deep we teens really want it. To us our problems and decisions are many and troublesome. We need someone to talk with, and the best people in the world to gain guidance and confidence from are our parents.



KENNETH SORENSON

NEW

inside and out

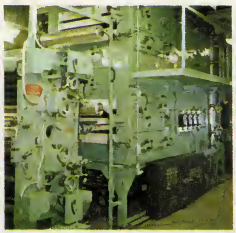


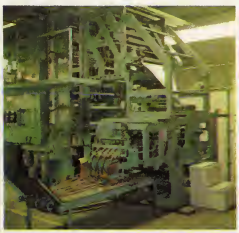


Progress at Deseret News Press is geared to one goal — better service to you, the customer. To provide this service, we are continually improving our facilities. Most recent accomplishments are the installation and operation of one of the country's finest web offset departments, and consolidation of sales and production offices under one roof.

Our new address is **1600 Empire Road,** in Salt Lake City's growing Industrial Center. Call **486-1892** for sales or production service.









THIS IS WEB OFFSET PRINTING

Using the basic offset process, the fundamental difference in web-fed presses is in the paper supply, which is from a continuous roll instead of from individual sheets. The press shown is a five and five perfector — ten units (colors) printing both sides of the web (sheet) simultaneously. After the inks are laid on the paper, the web then passes through an oven heated up to 400 degrees Fahrenheit. This dries the ink by removing the solvents. Then the web passes over "chill rollers" which set the pigments in the ink. The final step is folding, and work which comes from the press is folded in signatures ready for delivery to the bindery for completion of work.

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